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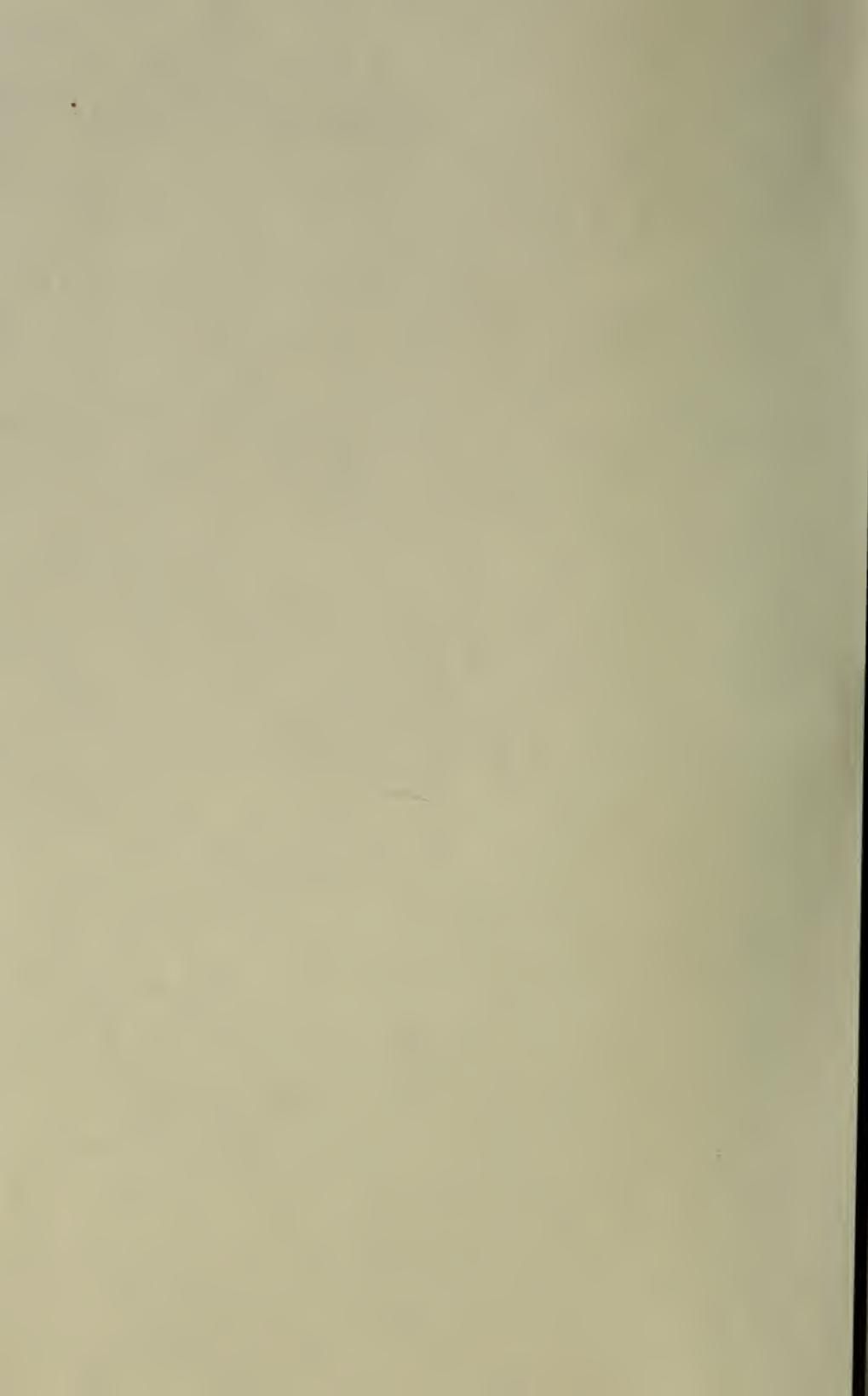
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THE
CONSTITUTION
OF
TEMPLE
SUPREME ANCIENT AND MYSTIC ORIENTAL MASONS
GRAND LODGE
OF THE
U N I V E R S E



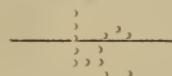
AND

Mystic Masonic Jurisdiction thereunto Belonging, Governing the First
Second and Third Temple. The Emblem and Seals of
the Order, A. D. 1907. Atlantis 50111.

COMPILED BY DR. R. SWINBURNE CLYMER

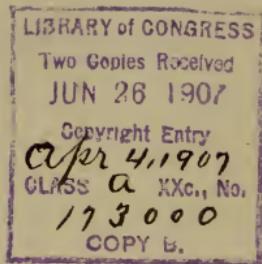
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The Great East
PRINTED FOR THE GRAND TEMPLE
1907

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1907

PUBLISHED BY THE MOST SUPREME GRAND LODGE OF
THE UNIVERSE, ANCIENT MYSTIC ORIENTAL MASONS
FOR THE USE OF THE FRATERNITY UNDER ITS
JURISDICTION.

DR. IRA L. KEPERLING, Grand Secretary,
GIVEN FROM THE GREAT EAST.

FOREWORD

“All True Masonry and Brotherhood Are One”

“Freemasonry is a moral institution, established by virtuous men, with the praiseworthy design of recalling to our remembrance the most Sublime Truths, in the midst of innocent and social pleasures,—founded on *Liberty, Brotherly Love and Charity*.

“It is a beautiful system of *Morality*, veiled in allegory and illustrated by symbols. Truth is its center—the point whence its radii diverge, direct its disciples to a correct knowledge of the Great Architect of the Universe, and the moral laws which he has ordered for their government.”—DANIEL SICKLES.

“Abstracted from the pure pleasures which arise from friendship so wisely constituted as that which subsists among Masons, and which it is scarcely possible that any circumstance or occurrence can erase. Masonry is a science confined to no particular country, but extends over the whole terrestrial globe. Wherever the Arts flourish, there it flourishes also. Add to this, that by secret and inviolable signs, carefully preserved among the fraternity, it becomes an Uni-

versal language. Hence many advantages are gained: the distant Chinese, the wild Arab, and the American savage, will embrace a brother Briton, and know that, besides the common ties of Humanity, there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating Priest will be tamed, and a moral brother, though of a different persuasion, engage his esteem: for mutual toleration in religious opinions is one of the most distinguishing and valuable characteristics of the Craft. All religions teach morality, if a brother be found to act the part of a truly honest man, his private speculative opinions are left to God and himself. Thus, through the influence of Masonry, which is reconcilable to the best policy, all those disputes which embitter life and sour tempers of men, are avoided; while the common good, the general object, is zealously pursued.”—DANIEL SICKLES.

“Such is the nature of our institution, that, in the Lodge, which is confined to no particular spot, union is cemented by sincere attachment, and pleasure reciprocally communicated in the cheerful observance of every obligation. Virtue, the grand object in view, luminous as the meridian sun, shines resplendent on the mind, enlivens the heart, and heightens cool approbation into warm sympathy and cordial attention.”—PRESTON.

“Such is the established plan of the Masonic System. By the judicious arrangement, true Friendship is cultivated among different ranks of men, Hospitality promoted, Industry rewarded, and Ingenuity encouraged.”—PRESTON.

“Every Freemason is required to bring his portion of good ideas, and contribute to the perfecting of the ceremonies and symbols, and to the edification of *Truth*, the Universal and Eternal Temple, which will one day inclose *all* Humanity within its Precincts.”

“It is necessary that all who would be true Masons should learn to abstain from all malice, slander and evil speaking; from all provoking, reproachful and ungodly language; keeping always a tongue of good report.

“A Mason should know how to obey those who are set over him—however inferior they may be in worldly rank and condition. For although Masonry divests no man of his honours and titles yet, in a Lodge, pre-eminence of virtue, and knowledge in the arts, is considered as the true source of all nobility, rule and government.

“The virtue indispensably requisite in Masons is—*Secrecy*. This is the guard of their confidence, and the security of their trust. So great a stress is to be laid upon it, that it is enforced under the strongest obligations; nor, in their esteem, is any man to be accounted wise, who has not intellectual strength and ability sufficient to cover and conceal such honest secrets as are committed to him, as well as his own more serious and private affairs.”—ROBERT MACOY.

“Free and Accepted Masons have ever been charged to avoid all slander of true and faithful Brethren, and all malice or unjust resentment or talking disrespectfully of a Brother’s person or performance. Nor must they suffer anyone to spread unjust reproaches or calumnies against a Brother behind his back, nor to

injure him in his fortune, occupation or character; but they shall defend such a Brother, and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same, as far as is consistent with honor, prudence, and the safety of religion, morality, and the state; but no further.'”—
ROBERT MACOY.

“By the exercise of Brotherly Love, we are taught to regard the whole human species as one family; the high, the low; the rich, the poor; who, as created by one Almighty Parent and inhabitant of the same planet, are to aid, support and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise remain at a perpetual distance. Thus, *true* Masonry and the Universal Brotherhood of Man are one.

UNIVERSAL BROTHERHOOD.

“One God, One Law, One Element:
And One far-off event.

To which the whole creation moves.”

—TENNYSON “*In Memoriam.*”

“Let us build altars to the Blessed Unity which holds Nature and Souls in perfect solution, and compels every atom to serve an universal end.”

—EMERSON.

WHAT IS THIS BLESSED UNITY?

There is but One. We may call it what we please, the Universe or God, or by any other name. It is the

same. The Serpent has his tail in his mouth; the chain of causation and relation is nowhere broken, nor can it be.

If the One created the Universe, He must have made it from Himself, for there was nothing else to make it from, and this Universe and all that it contains, must be still Himself, just as the body is the man in his outward aspect. Is this theory true? If so, then everything is convertible and in the last analysis all are one and the same.

The One must be Life, and everything must be alive. The One Life pervades all religions of space and all forms. It is everywhere, boundless, infinite, eternal. It is the origin of everything visible and invisible. Yes, of everything, of all that has been, now is and ever shall be.

The One Life is divided into many "lives" which lives are parts of itself. In other words, the One Great Force or energy of Nature is subdivided into innumerable smaller forces, or centers of force, each being separable from The One Life and identical in Essence with it.

The Whole—all Nature—then is One, and this grand Truth all things in nature repeat to us in ever-varying lessons. Everything in nature seeks Unity, equilibrium, the center, and though continually thrown out, persistently returns from whence it came, just as man goes back to Nirvana. Let us consider the waters. Though lifted up in mists and clouds, they drop swiftly back through all their shining levels to the sea. And, if more slowly, the uplifted mountains are just as certainly and stubbornly flowing down into the

valleys. When we seek for a clear partition and definition between mineral and vegetable, vegetable and animal, animal and man, man and God, we fail to find it. Any of these viewed centrally is different enough, but when we seek for boundary lines they forever elude, and that because they do not exist. They are but convenient fictions, lines on our maps which the fields and forests they cross know not of. Does not evolution reveal a perpetual touch and blending all along the lines of life? Do not the methods, the "laws" of nature apply universally? Is not each thing a type and figure of every other thing? Is not man a microcosm of the macrocosm? Study comparative anatomy, and see how every nerve and muscle and bone hints of the human. Run sex down, if you can, and find some element or aggregation which knows nothing of the power of the dual principle.

Motion and rest are all of Life, and all our motions are in pursuit of rest.

We all stand on the earth, and are united by our touch of it, and by the air which ever pursues, by the cheer which never leaves us, by electric and magnetic currents, interpenetrating, by strange, invisible nervous sympathies which clairvoyance, telepathy, and similar marvels, occasionally reveal to us. We are united by our common needs, weaknesses, passions, by our common origin and destiny.

Look how reproduction unites us. The actual substance and life of the parent goes into the child, and there is no break in the life. The life in the seed is the life, and the finest life, of the parent, and develops without cut-off into the offspring, an extension of the

parent. Humanity is like an undying tree, and dying individual forms are like the dropping leaves.

And humanity is only a limb of the Great Tree, or Body of Life equally inseparable.

Bear ye one another's burdens and so fulfill the Law of Christ.—ST. PAUL.

The study of the One Life and its constituent parts or lives, makes it clear that Universal Brotherhood is both a law and a fact in nature; for everything in nature, in this physical world, exists by reason of the mutual helpfulness that all parts render to one another.

In the lower kingdoms, this co-operation is compulsory, for the moulding force from a higher kingdom impels the "lives" to render assistance. It is this co-operation which holds together the forms for a period, and then relaxes, allowing the "lives" to break up their prisons and seek progress in new directions. It governs also human beings, but with this difference: that the individual is not compelled but must voluntarily determine to work in accord with this natural law.

Brotherhood is both a law and a fact in nature, taught by every object, and cannot be ignored without dire consequences. All "Lives" belong to one great brotherhood, as sparks of the One Life or as drops of the mighty ocean of life. Their co-operation is exemplified throughout nature's workshops, whether we examine a mineral, plant or animal. This spirit of helpfulness has personified in the God who is ever loving his children, the beneficent providence assisting all things to reach a higher state.

Instead of Brotherhood, the practice of selfishness mainly rules, and we need not wonder, therefore, that the penalty of suffering is so widely experienced in all quarters of the globe. Famines, earthquakes, wars and rumors of wars, murders, suicides, shipwrecks, and general unrest and anxiety are but some of the methods employed by nature to bring about a readjustment of the breaches of the law of brotherhood.

Only by working for the good of all and not for ourselves alone, can we secure the best results even for ourselves; for only thus do we work in harmony with the One Life of which we are a part.

The crying need of the world is that all should recognize that they are indissolubly linked together, and that none can help or injure another without doing as much for himself. There should be a determined movement to act in accordance with Brotherhood, and weld it into our institutions, social, national, and political; not merely as a theory, but applying it as a practical remedy for suffering.*

*From "The Book of Constitutions of The Grand Lodge of the Universe, Ancient Free and Accepted Masons."

FIRST TEMPLE

Rules and Regulations Governing the First Temple of
Ancient Mystic Oriental Masonry, Consisting of

ANCIENT

Apprentice

Companion

Master

MODERN

(Entered Apprentice)

(Fellow Craft)

(Master Mason)

JEWELS



FACE.



REVERSE.

Ancient Mystic Oriental Masonry is :
RELIGIOUS. PEACE-MILITANT.

A First Temple or Lodge shall ONLY be held in order to Prepare the Candidate for the Higher Degrees and in its Clothing Shall be governed by the Secret Rules.

The White Apron with the five pointed star in center.

All men initiated into the Apprentice, Companion and Master Degrees shall be known as Mystic Masons.

The Ancient Landmarks of Free Masonry

The landmarks are such of the distinctive points in the esoteric mysteries of Freemasonry as are clearly defined in its ritual, among which are the signs, tokens, words and the legend of the third degree.

That every candidate for admission to the privileges of Freemasonry must before initiation declare his belief in one ever living and true God, the Creator and Ruler of the Universe, and in the immortality of the soul.

That every candidate for the honors of Freemasonry must be a man, free born, of mature and discreet age, no eunuch, no woman, no immoral or scandalous man, but of good report, having no maim or defect in his body or mind that may render him incapable of learning and practicing the art.

That every Mason is bound by his covenants to have respect for and obedience to the civil law of the country, and the Masonic regulations in the jurisdiction in which he may reside.

That no candidate or brother can be questioned as to his peculiar mode of religious faith or political opinion, nor can any discussion upon such subjects be permitted in any assembly of the craft.

That the right of a Lodge to judge for itself who shall be admitted to initiation or affiliation therein is inherent and indefeasible, not subject to dispensation or legislation of any kind or from any source whatever.

That the ballot for candidates is always strictly secret and inviolable.

That the Master of a Lodge having decided any question, there is no appeal from his decision to the Lodge.

That the Lodge cannot try its Master.

That it is the prerogative of the Grand Master to preside over every assembly of the craft in his jurisdiction, whether grand or subordinate, and to exercise the executive functions of the Grand Lodge during its recess.

THE OLD CHARGES OF A FREEMASON.

CHARGE I.

Concerning GOD and RELIGION.

A Mason is obliged by his Tenure, to obey the moral Law; and if he rightly understands the Art he will never be a stupid *Atheist*, nor an irreligious *Libertine*. But though in ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular opinions to themselves; that is, to be *good Men and true*, or men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby

Masonry becomes the *centre of Union*, and the means of conciliating true Friendship among Persons that must have remained at a perpetual distance.

CHARGE II.

Of the CIVIL MAGISTRATE *Supreme and subordinate*.

A *Mason* is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concerned in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry hath been always injured by War, Bloodshed, and Confusion, so ancient Kings and Princes have been much disposed to encourage the Craftsmen, because of their Peaceableness and *Loyalty*, whereby they practically answered the cavils of their Adversaries, and promoted the Honour of the Fraternity, whoever flourished in Times of Peace. So that if a Brother should be a Rebel against the state, he is not to be countenanced in his Rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal Brotherhood must and ought to disown his Rebellion and give no Umbrage or Ground for political Jealousy to the Government for the time being; they cannot expel him from the *Lodge*, and his Relation to it remains indefeasible.

CHARGE III.

Of LODGES.

A LODGE is a Place where *Masons* assemble and work. Hence that Assembly, or duly organized Society of Masons, is called a LODGE, and every Brother

ought to belong to one, and to be subject to its *By-Laws* and the GENERAL REGULATIONS. It is either *particular* or *general*, and will be best understood by attending it, and by the Regulations of the *General* or *Grand Lodge* hereunto annexed. In ancient Times no *Master* or *Fellow* could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the *Master* and *Wardens* that pure Necessity hindered him.

The Persons admitted members of a *Lodge* must be good and true Men, free born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

CHARGE IV.

Of MASTERS, WARDENS, Fellows, and Apprentices.

All preferment among *Masons* is grounded upon real Worth and personal Merit only; that so the *Lords* may be well served, the Brethren not put to Shame, nor the *Royal Craft* despised: Therefore, no *Master* or *Warden* is chosen by seniority, but for his Merit. It is impossible to describe these things in writing, and every Brother must attend in his Place, and learn them in a way peculiar to this *Fraternity*. Only *Candidates* may know, that no *Master* should take an *Apprentice*, unless he has sufficient Employment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him incapable of learning the *Art*, of serving his *Master's LORD*, and of being made a *Brother*, and then a *Fellow Craft* in due time, even after he has served such a Term of years as the Custom of the Country directs; and that

he should be descended of honest Parents; that so, when otherwise qualified, he may arrive to the Honour of being the WARDEN, and then the *Master* of the *Lodge*.

CHARGE V.

Of the MANAGEMENT of the CRAFT in working.

All *Masons* shall work honestly on working Days, that they may live creditably on *holy Days*; and the time appointed by the Law of the land, or confirmed by Custom, shall be observed.

The most expert of the *Fellow Craftsmen* shall be chosen or appointed the *Master* or Overseer of the *Lord's* work, who is to be called *MASTER* by those that work under him. The *Craftsmen* are to avoid all ill Language, and to call each other by no disobliging name, but *Brother* or *Fellow*; and to behave themselves courteously within and without the *Lodge*.

The *Master*, knowing himself to be able of *Cunning*, shall undertake the *Lord's* Work as reasonably as possible, and truly dispense his Goods as if they were his own; nor to give more Wages to any brother or *Apprentice* than he really may deserve.

Both the *MASTER* and the *Masons* receiving their Wages justly, shall be faithful to the *Lord*, and honestly finish their Work, whether *Task* or *Journey*; nor put Work to *Task* that hath been accustomed to *Journey*.

None shall discover Envy at the Prosperity of a Brother, nor supplant him, or put him out of his Work, if he be capable to finish the same; for no Man can finish another's Work so much to the *Lord's*

Profit unless he be thoroughly acquainted with the Designs and Draughts of him that began it.

When a *Fellow Craftsman* is chosen *Warden* of the Work under the *Master*, he shall be true both to *Master* and *Fellows*, shall carefully oversee the work in the *Master's Absence* to the *Lord's Profit*; and his Brethren shall obey him.

All *Mason's* employed, shall meekly receive their Wages without Murmuring or Mutiny, and not desert the *Master* till the Work is finished.

A *younger Brother* shall be instructed in working, to prevent spoiling the Materials for want of Judgment, and for increasing and continuing of *Brotherly Love*.

All the Tools used in Working shall be approved by the Grand Lodge.

No *Labourer* shall be employed in the proper Work of *Masonry*; nor shall *FREEMASONS* work with those that are *not free*, without an urgent Necessity; nor shall they teach *Labourers* and *unaccepted Masons*, as they should teach a *Brother* or *Fellow*.

CHARGE VI.

OF BEHAVIOUR, VIZ: *In the LODGE while*

CONSTITUTED.

1. You are not to hold private Committees, or separate Conversation, without Leave from the *Master*, nor to talk of anything impertinent or unseemly, nor interrupt the *Master* or *Wardens*, or any Brother speaking to the *Master*: Nor behave yourself ludicrously or jestingly while the *Lodge* is engaged in

what is serious and solemn ; nor use any unbecoming Language upon any pretence whatsoever ; but to pay due Reverence to your *Master*, *Wardens* and *Fellows*, and put them to worship.

If any Complaint be brought, the Brother found guilty shall stand to the award and Determination of the *Lodge*, who are the proper and competent Judges of all such controversies (unless you carry it by *Appeal* to the GRAND LODGE), and to whom they ought to be referred, unless a *Lord's* Work be hindered the mean while, in which case a particular Reference may be made ; but you must never go to Law about what concerneth *Masonry*, without an absolute necessity apparent to the *Lodge*.

*BEHAVIOUR after the LODGE is over and the
BRETHREN not gone.*

2. You may enjoy yourself with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying anything offensive, or that may forbid an *easy* and *free* Conversation, for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the door of the *Lodge*, far less any Quarrels about *Religion*, or *Nations*, or *State Policy*, we being only, as *Masons*, of the *Catholic Religion* above mentioned ; we are also of

all *Nations, Tongues, Kindreds, and Languages*, and are resolved against *ALL POLITICS*, as what never yet conduced to the Welfare of the *Lodge*, nor ever will. This *Charge* has been always strictly enjoined and observed; but especially ever since the *Reformation* in BRITAIN, or the Dissent and Secession of these Nations from the *Communion of ROME*.

*BEHAVIOUR when Brethren meet without Strangers,
but not in a LODGE FORMED.*

3. You are to salute one another in a courteous manner as you will be instructed, calling each other *Brother*, freely giving mutual Instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that Respect which is due to any Brother, were he not a Mason: For though all *Masons* are as *Brethren* upon the same *Level*, yet *Masonry* takes no Honour from a Man that he had before; nay rather it adds to his Honour, especially if he has deserved well of the Brotherhood, who must give Honour to whom it is due, and avoid *ill Manners*.

BEHAVIOUR in Presence of Strangers not MASONs.

4. You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the Honour of the *Worshipful Fraternity*.

BEHAVIOUR at Home and in your Neighborhood.

5. You are to act as becomes a moral and Wise Man; particularly, not to let your Family, Friends, and Neighbours know the *Concerns* of the *Lodge*, &c., but wisely to consult your own Honour, and that of the *ancient Brotherhood*, for Reasons not to be mentioned here. You must also consult your Health, by not continuing together too late, or too long from Home, after Lodge hours are past; and by avoiding of Gluttony or Drunkenness, that your Families be not neglected, or injured, nor you disabled from Working.

BEHAVIOUR towards a Strange Brother.

6. You are cautiously to examine him, in such a Method as Prudence shall direct you, that you may not be imposed upon by an ignorant false *Pretender*, whom you are to reject with Contempt and Derision, and beware of giving him any hints of Knowledge.

But if you discover him to be a true and genuine *Brother*, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved. You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your Ability, only to prefer a poor *Brother*, that is a *good Man and true*, before any other poor People in the same circumstances.

FINALLY, All these *CHARGES* you are to observe, and also those that shall be communicated to you in *another way*; cultivating **BROTHERLY LOVE**, the Foundation and Cap-stone, the *Cement* and *Glory* of this

Ancient *Fraternity*, avoiding all Wrangling and Quarreling, all Slander and Backbiting, nor permitting others to slander an honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your *Honour* and *Safety*, and no further. And if any of them do you Injury, you must apply to your own or his *Lodge*; and from thence you may appeal to the GRAND LODGE at the *quarterly Communication*, and from thence to the *Annual GRAND LODGE*, as has been the ancient laudable Conduct of our Forefathers in every nation; never taking a *legal Course* patiently listening to the honest and friendly advice of *Master* and *Fellows*, when they would prevent your going to Law with *Strangers*, or would excite you to put a speedy Period to all *Lawsuits*, that so you may mind the *Affairs* of MASONRY with the more Alacrity and Success; but with respect to *Brothers* or *Fellows* at Law, the *Master* and *Brethren* should kindly offer their Meditation, which ought to be thankfully submitted to by the contending Brethren; and if that submission is impracticable, they must, however, carry on their *Process*, or *Lawsuit*, without Wrath or Rancor (not in the common way) saying or doing nothing which may hinder *Brotherly Love*, and good Offices to be renewed and continued; that all may see the *benign Influence* of MASONRY, as all true *Masons* have done from the Beginning of the *World*, and will do to the end of *Time*.

AMEN, SO MOTE IT BE.

SUBORDINATE LODGES

The powers and privileges of a Subordinate or Warranted Lodge are such as are defined in its Warrant, by the Constitutions of the Grand Lodge granting the same, and the Ancient Landmarks and General Regulations. They are divided into:

1. Executive: in the direction and performance of its work, under the control of its Master, and in all other matters in aid of the Master, who has the primary executive power of the Lodge.
2. Legislative: embracing all matters relating to its internal concerns, not in derogation of the Ancient Landmarks, the Constitutions and General Regulations of the Grand Lodge, and its own particular By-Laws; and
3. Judicial: embracing the exercise of discipline, and settlement of controversies between and over all its members (except the Master), and of all non-affiliated Masons within its jurisdiction, subject to an appeal to the Grand Lodge.

The powers of a warranted Lodge are, therefore, divided into two classes, INHERENT and CONSTITUTIONAL:

The inherent powers of a Lodge, controlled only by the Ancient Landmarks, are :

1. To decide who shall be admitted members of or initiated therein ; that is, of persons properly qualified.
2. To make Masons (not more than five at one meeting) of those it has decided to admit.
3. To place on trial a member against whom charges may have been preferred, to pronounce sentence, and enforce discipline.
4. To elect and install its officers.
5. To fix its time of meeting.
6. To require its members to contribute to its funds.

The constitutional powers of a Lodge, subject to control by the Grand Lodge, are :

1. To make a code of By-Laws for its internal government, not in derogation of its inalienable rights, or of those of its members.
2. To do all the work pertaining to the three degrees of the Ancient Craft Masonry.
3. To transact all business that can be legally transacted by a duly constituted Lodge of Freemasons.
4. To appeal to the Grand Master or Grand Lodge from the decision of the presiding officer.
5. To change its place of meeting.
6. To control its funds.

The Master, Senior Warden, Junior Warden, Treasurer and Secretary of a chartered Lodge must be chosen annually by ballot, and by a majority of votes, at the last Stated Communication of such Lodge in the month of December, summoned as required by the charter, and be installed on or before the next Stated

Communication thereafter by an actual Master or Past Master of a Lodge.

A Lodge may provide in its By-Laws for additional officers, to be either elected or appointed.

If, at the time prescribed, a Lodge shall fail to elect, or within the time prescribed shall fail to install, its Master and Wardens, or any of them; or if, having elected its Master and Wardens at the prescribed time, any of them shall fail or refuse to be installed within the prescribed time, the Grand Master may grant a Dispensation to such Lodge to elect or install such officer or officers as the exigencies of the case may require.

Previous to his installation the Master-elect of the Lodge must be put in possession of the secrets of the chair.

Officers re-elected must be installed after each election.

A member of a Lodge may be installed by proxy, at the discretion of the installing officer, in any office of which he has signified his acceptance, except that of Master.

Membership in a Lodge is necessary to constitute eligibility to office therein, except in case of a Tiler, who must be a member of some Lodge, but need not be a member of the Lodge for which he tiles.

Every member of a Lodge in good standing is entitled to one vote; provided, however, that a Lodge may enact and enforce a By-Law which will disfranchise a member, at an election of officers, for non-payment of dues. Every voter is eligible to any office in the Lodge except that of Master.

MISCELLANEOUS PROVISIONS.

A Lodge has full power and authority to enact By-Laws for its own government, in conformity to the Constitution of this Grand Lodge and the principles Constitution of this Grand Lodge, and any By-Laws inconsistant therewith is absolutely void.

Every member must sign the "Book of By-Laws" of his Lodge with his full name at time of receiving the third degree, and every affiliating member must likewise sign the By-Laws, to consummate his membership.

A Lodge may, at a Stated Communication, when previously summoned for the purpose, tax or assess its members for strictly Masonic purposes, but for no other. A failure to pay such an assessment is a failure to perform a Masonic duty, punishable upon conviction thereof.

No visitor shall be admitted into any Lodge without due inquiry and satisfaction as to his good Masonic standing; nor shall he be admitted if his admission will disturb the harmony of the Lodge, or embarrass its work.

Any visitor from another jurisdiction, unless personally known, applying for examination for admission to a Lodge in this jurisdiction shall be required to present a certificate of his membership in the Lodge from which he hails. Such certificate shall be authenticated as follows:

1. By the Grand Secretary of the Grand Lodge in which such Lodge is located, as to the regular standing of the Lodge.

2. By the Secretary of the Lodge as to the Masonic standing of the brother, and

3. By the signature of the brother in whose name the certificate is issued, for personal identification.

An honorary member of a Lodge has not the right to visit said Lodge when a member of it objects thereto.

Lodges shall take precedence to the order in which they stand upon the Roll of the Grand Lodge.

A Lodge shall not remove its place of meeting from the town, village, or city named in its charter, nor from one place to another in such town, village, or city, without the affirmative vote of two-thirds of the members present, at a Stated Communication, to attend which they shall have been required by a summons, served at least ten days previously, stating the subject to be acted upon at such Communication. The removal of a Lodge from the town, village, city or portion of a city named in its charter, must receive the sanction of the Grand Lodge previous thereto.

Every Lodge shall have a seal, and shall keep the following books, to wit:

1. A Copy of the Constitution of the Grand Lodge.

2. A book of By-Laws, with the signature of the members.

3. A record Book of the proceedings of the Lodge.

4. A Register containing the name of each member, consecutively numbered, his Grand Lodge number, his age, occupation, nativity and residence, with the dates of his initiation, passing and raising or affiliation, and also the date of the termination or suspension of his membership, with the cause thereof, as the same may occur.

5. An alphabetical list of expulsions, suspensions and rejections.

6. Such books as may be necessary to present clearly the receipts and accounts of the Treasurer and Secretary.

It shall be the duty of a Lodge to preserve in its archives a copy of the proceedings of the Grand Lodge, as published from year to year.

Every Lodge shall hold a communication at least once in each year, and the neglect of a Lodge to do so, or to make returns and pay dues for two consecutive years, shall subject it to forfeiture of its charter. A Lodge failing to pay its annual dues shall not be entitled to be represented in the Grand Lodge.

All members of Lodges in good standing, their wives and minor children, and the widows and orphans of deceased members who died in good standing, have a right to charitable relief from such Lodges upon presenting satisfactory evidence of their Masonic character or relations, and that they are in necessitous circumstances.

Lodges shall not issue or send out any circular or appeal to other Lodges for donations of money for any purpose whatever unless the same shall have been submitted to, and officially approved by the Grand Master.

No Lodge shall meet on Sunday for Masonic labor, other than the obsequies of a Mason.

The jewels of the officers of Lodges are to be of silver or white metal; the color of their aprons is to be white, with star in center.

OFFICERS OF LODGES—POWERS AND DUTIES.

The Master of a Lodge has power, and it shall be his duty:

1. To congregate the members of his Lodge upon any emergency.
2. To issue summonses, which must be issued over his written signature, or by his order, and attested by the written signature of the Secretary under the seal of the Lodge; and such summons must be addressed to the brother summoned, and either be handed to him or sent through the post office to his last-known address.
3. To see that the duties of the Secretary are faithfully and punctually performed, and that all reports and returns are promptly made.
4. To discharge all the executive functions of the Lodge; and,
5. To remove any appointed officer for just cause.

In case of the death, absence or inability of the Master, or a vacancy in his office, the Senior and Junior Wardens shall, in succession, succeed to his prerogatives and duties for all purposes, except such as pertain to the installation of officers. In the absence of the Master and Wardens a Lodge cannot be opened.

From the decision of the Master or Warden presiding in the absence of the Master, there shall be no appeal except to the Grand Master or Grand Lodge.

It shall be the duty of the Treasurer of a Lodge:

1. To receive from the Secretary all moneys paid into the Lodge, and give his receipt therefor.

2. To keep a just and regular account thereof; and,
3. To pay them out by order of the Lodge when so certified by the Master and Secretary.

It shall be the duty of the Secretary of a Lodge:

1. To record the proceedings of the Lodge, under the direction of the presiding officer.
2. To receive all moneys paid into the Lodge, and pay the same to the Treasurer.
3. To keep a register of the members of the Lodge, with a permanent number affixed to each name, corresponding with the return for registry required by the Grand Lodge.
4. To register alphabetically, in a suitable book, all expulsions, suspensions and rejections.
5. To report immediately to the Grand Secretary the name, age, occupation, nativity and residence of every rejected candidate for initiation, with the date of such rejection.
6. To make a full and correct return to the Grand Lodge of all Entered Apprentices, Fellow Crafts, and Master Masons made, with the Lodge number, age, occupation, nativity, residence, and dates of receiving such degrees; also of all affiliates during the year, with the Lodge number, age, occupation, nativity, residence, date of affiliation, and name, number, and jurisdiction of the Lodge from which dimitted, together with full information as to all changes that occurred in the membership of the Lodge during the year, which return shall be made upon blanks furnished by the Grand Lodge, be certified to by the Secretary, approved by the Master and transmitted to the Grand Secretary.

7. To transmit, immediately after every election, a certificate of the names and residences of the officers elected to the Grand Secretary.

8. To report immediately to the Grand Secretary the expulsion or suspension of a member by the Lodge, stating the cause of such expulsion or suspension.

9. To certify and affix the seal of the Lodge to all returns and certificates of election made to the Grand Lodge.

10. To attest the official signature of the Master to all other Masonic documents, when necessary.

The officers shall be subject, in all things relating to their official duties, to the direction of the Master or presiding officer.

The minutes of every Communication, stated or special, shall be read, corrected, if necessary, and approved by the Lodge before it is closed, and when so approved they cannot be altered or expunged. Should it appear that an error had been made in the record, a minute explaining or correcting the same may be added thereto by vote of the Lodge at a subsequent Communication.

The proceedings of a Lodge shall be submitted to the Grand Lodge whenever required.

RESIGNATIONS, VACANCIES IN OFFICE, HOW AND WHEN SUPPLIED.

Neither Master nor Wardens can resign, and every officer shall hold his office until his successor shall have been installed, unless his office becomes vacant, as provided in the next section.

A vacancy in office in a Lodge can only occur:

1. By death.
2. By resignation of another than Master or Wardens.
3. By election and installation of the holder of such office to fill another office in the Lodge, but this shall not apply to Master and Wardens.
4. By expulsion, or by suspension for a time extending beyond the next annual election, or by removal from office.

A vacancy in an elective office, except that of Master or Wardens, may be filled by ballot at any Stated Communication, upon due notice to the members. A vacancy in an appointed office may be filled at any time. In case the offices of Master and Wardens become vacant, the Secretary shall immediately notify the Grand Master of that fact, who shall issue a dispensation directing the assembling of the Lodge, the holding of an election to fill the vacancies, and the installation of the officers.

DISSOLUTION OF LODGES, AND SURRENDER OF AND FORFEITURE OF CHARTERS.

A Lodge can be dissolved only by the surrender or forfeiture of its charter.

The charter of a Lodge can be surrendered only when there cannot be found among its members seven brethren, duly qualified, desirous of retaining the same.

A Lodge may forfeit its charter by:

1. Contumacy to the authority of the Grand Master or Grand Lodge.
2. Departure from the original plan of Masonry and Ancient Landmarks.
3. Disobedience to the Constitution or Laws.
4. Ceasing to meet for one year; and
5. Neglecting to make returns and pay dues.

The charter of a Lodge shall not be declared forfeited except upon charges regularly made in Grand Lodge, at its Annual Communication, of which charges due notice shall be given to the Lodge, and an opportunity afforded it of being heard in its defense.

The surrender of a charter, when approved, or the forfeiture of a charter, when declared by the Grand Lodge, shall be conclusive upon the Lodge and its members, and all the property of the Lodge shall become the property of the Grand Lodge, and must, on demand, be surrendered to the Grand Lodge, or its authorized agent, by the person or persons having its custody.

The charter of a Lodge may be suspended by the Grand Lodge or Grand Master at any time, upon proper cause shown; which suspension, when made by the Grand Master, shall not extend beyond the next Annual Communication of the Grand Lodge.

LODGES UNDER DISPENSATION.

A Dispensation to form a new Lodge shall not be issued to a less number than seven Master Masons.

An elected officer of a Lodge shall not be a petitioner for a Dispensation to form a new Lodge, and a member

of a Lodge under the jurisdiction of another Grand Lodge shall not be a petitioner for a Dispensation to form a new Lodge in this jurisdiction.

A Lodge under Dispensation cannot elect or install its officers, or be represented in Grand Lodge, but it possesses all other powers and privileges and must perform all the other duties of a chartered Lodge, except that it need not have a seal.

All Dispensations to form new Lodges shall expire on the 15th day of April in each year.

If a member of a chartered Lodge join in a petition for a Dispensation to form a new Lodge; and such Dispensation be granted, his membership in such chartered Lodge shall be in abeyance until the expiration of the Dispensation; unless before that time he shall have resumed full membership in the chartered Lodge by withdrawing from the new Lodge. If he shall not have withdrawn from the new Lodge before the expiration of the Dispensation, and the new Lodge shall not be continued by a charter, his membership in the first above-mentioned Lodge shall be resumed. The Grand Secretary, immediately on such new Lodge being constituted, shall notify all chartered Lodges to which any of its members belonged when joining in the original petition aforesaid, of the granting of such charter, and of the constitution of the Lodge thereunder, with the names of such original petitioners as continued their membership in such newly constituted Lodge.

All members of a Lodge under Dispensation at the time of the expiration of the Dispensation, shall be

deemed members of such Lodge when it shall be duly chartered and constituted.

No charter shall be issued for the constitution of a new Lodge unless such new Lodge shall have given proof of its skill and ability, nor unless said Dispensation and an attested transcript of all the proceedings of such Lodge, including a copy of the By-Laws thereof, shall have been delivered to the Grand Lodge; nor unless they shall know that, as a Lodge under Dispensation, they are clear of all indebtedness, and that they have recured and prepared a suitable and safe place for meeting as a Lodge.

LODGE MEMBERSHIP.

Membership in a Lodge shall be acquired by a brother in the following manner:

1. By having named one of the persons to whom was granted the Charter under which the Lodge is constituted.
2. By having been accepted by the Lodge as a candidate, and afterward having received the third degree.

And every brother receiving that degree shall be deemed a member of the Lodge by which he shall have been accepted (if it shall then exist), and it shall be his duty, immediately after receiving such degree, to sign the By-Laws of such Lodge.

3. An Entered Apprentice or Fellow Craft made by a Lodge which shall have ceased to exist may apply to any Lodge within the jurisdiction of which he resides for the remaining degrees or degree; and, if the Lodge accepts his application, shall become a member of such

Lodge, and sign its By-Laws on receiving the third degree; and,

4. By regular affiliation; but no Master Mason shall become a member of a Lodge other than that in which, or at the request or upon the consent of which, he received the third degree, unless it shall appear that he is not indebted to any Lodge for dues or assessments, and that no charges of unmasonic conduct are pending against him.

The petition of a non-affiliated Mason for membership must be accompanied by a dimitt or other satisfactory evidence of honorable discharge from the Lodge of which he was last a member.

No Mason shall be a member of two Lodges at the same time; provided, however, that a Lodge at a Stated Communication, and by unanimous ballot, upon a proposition received at the previous Stated Communication, may confer honorary membership upon any Master Mason, who, at that time, shall be a member in good standing of some Lodge; but an honorary member of a Lodge shall not vote therein.

Honorary membership in a Lodge depends entirely on active membership in some other Lodge. It carries with it no rights and privileges in the Lodge wherein it is conferred, and imposes no duties; an honorary member who gives up active membership is subject to the disabilities of an unaffiliate, the honorary membership being held in abeyance until he is again affiliated.

A member of a Lodge may present his petition to another Lodge for affiliation therein, and such last-mentioned Lodge may receive the petition, and if received it must be referred to a Committee of Investiga-

tion, and upon the report of the Committee may take a ballot, and if thereupon such petition be accepted, the brother shall become a member of the Lodge so accepting him when it shall receive a certificate that such brother has been regularly discharged from membership in the first-mentioned Lodge, and he shall have signed the By-Laws of the Lodge accepting him. Failing to sign the By-Laws of the accepting Lodge within three months from the date of the dimit, the dimit shall become null and void. The Secretary of the accepting Lodge shall at once notify the Lodge granting the dimit when the brother has consummated his membership, or return the dimit if the brother has not consummated his membership within the prescribed time.

No member shall be permitted to Dimit from the Lodge of which he is a member until he shall present a certificate from some Lodge that he has petitioned for membership and been elected therein. On presentation of such certificate, and upon the written request of the brother, the Lodge, at a Stated Communication, shall, if the member is not an elected officer of or indebted to the Lodge, or under charges, issue a certificate of Dimit, which shall not be delivered to the brother, but shall be transmitted by the Secretary, to the Lodge from which such certificate of petition came; which Dimit shall not become operative, or the brother's membership in the Lodge issuing the Dimit terminated, until notice has been received that the brother has consummated membership in the other Lodge by signing the By-Laws thereof.

Any member of a Lodge against whom charges are

not pending, and whose dues and indebtedness to the Lodge are paid, may withdraw from membership by presenting a written application therefor at a Stated Communication. The Lodge shall grant the request of the brother by dropping his name from the rolls, and his membership shall thereby be terminated, and he shall be subject to the disabilities of a non-affiliated Master Mason. A brother thus dropped from the roll of a Lodge shall be entitled to a certificate setting forth the fact.

A Lodge shall have power to enact By-Laws requiring and regulating the payment of Lodge dues, and providing a penalty for non-payment thereof, which penalty shall be unaffiliation; but such penalty shall not be inflicted except for the non-payment of at least one year's dues, nor until the brother shall have been duly summoned thirty days previous to pay said one year's dues. Any such unaffiliated brother may be restored to membership at any Stated Communication, by a majority vote, taken by show of hands, provided the amount due at the time of such unaffiliation shall have been paid; but until so restored, the brother so unaffiliated shall not be allowed to visit any Lodge, or join in a Masonic procession, or be entitled to receive Masonic relief or burial.

Suspension, after due Masonic trial, shall not relieve the member from payment of Lodge dues, or the Lodge from Grand Lodge dues upon such member.

CANDIDATES.

A petition for initiation, after having been received and referred, cannot be withdrawn, but must be acted

upon by report of Committee and a ballot; and an adverse ballot cannot be reconsidered under any circumstances in less than twelve months thereafter, and then only on a new petition of the candidate.

A petition for affiliation may be withdrawn before it has been balloted upon.

A petition wrongfully presented and referred must be returned as soon as the error is discovered.

The ballot on a petition for initiation, or for affiliation, can be taken only at a Stated Communication, and unless the ballot is unanimous in favor of the petitioner, he shall be declared rejected.

Every member of a Lodge present at any balloting therein for initiation, advancement of affiliation must vote.

No discussion upon the merits of a petitioner for initiation, passing or raising shall be allowed in the Lodge.

The balloting on a petition cannot be postponed or adjourned, but when once commenced must be completed, and the result thereof declared.

A Lodge shall not initiate any person without due inquiry into his character, nor without being satisfied, in a Masonic manner, that he has not been previously rejected. If it shall be ascertained that a person, being a petitioner for initiation, has been rejected, then no Lodge shall initiate him until the expiration of twelve months after such rejection.

A ballot for each degree is an undeniable right if demanded, and if after a candidate has been accepted, and before he has been initiated, a new ballot be demanded, it must be taken, and if such ballot result in a

rejection, it shall have the same effect as if it had occurred when such candidate was accepted. If, after a brother has been initiated, any member shall demand a ballot upon his advancement, and such ballot result in a rejection, the brother may be proposed for advancement at any subsequent Stated Communication of the Lodge; the proposition must lie over at least to the next Stated Communication, and a clear ballot must be had before the brother can be advanced. No written or verbal objection shall have the effect to reject the petition of a candidate or the advancement of a brother. An objection, however, must be respected, and will defer the initiation of a candidate or the advancement of a brother until a subsequent Communication of the Lodge. The name of the brother objecting or making a demand for a new ballot, as herein provided, shall not be entered on the minutes.

Any brother who shall in any way make known the kind of ballot cast by himself or another on an application for the degrees of Masonry, or any of them, or for affiliation, or of, after any such balloting as aforesaid, at which such application has been rejected, any brother shall in any way declare that he or any other brother cast a certain kind of ballot at such balloting, or shall declare that any specified or indicated number of white balls or ballots, or black balls or ballots, was cast at any balloting aforesaid, it shall be deemed a Masonic offense, and such brother so offending shall, on conviction thereof, be expelled. On the trial of a brother for any offense specified in this section, it shall not be permitted to prove the kind of ballot cast by any brother, nor the number of white balls or ballots, or

black balls or ballots, cast at any such balloting.

If at any time it shall be charged that a Mason made any misrepresentation to the Lodge in which he shall have been initiated, or to a Committee of Investigation appointed by such Lodge, or used any concealment or deceit in relation to his initiation, he may be tried therefore, and, if found guilty, may be punished by suspension or expulsion. If, however, such concealment or deceit relates in any wise to any previous application for initiation in this or any other Masonic jurisdiction, the punishment therefor shall be expulsion.

CONFERRING DEGREES.

A Lodge shall not initiate, pass or raise more than five candidates in one day, except by a Dispensation from the Grand Master.

A Lodge shall not confer the second degree or the third degree on the same candidate at a less interval than two weeks from the time of conferring the preceding degree, except by a dispensation from the Grand Master.

A brother shall not be passed to the degree of Fellow Craft, or raised to the degree of Master Mason, without proof of suitable proficiency in the preceding degree, ascertaining from an examination in open Lodge, or by a Committee appointed for that purpose.

An officer or other member of a Lodge shall not be permitted to procure the advancement of a Brother in any other Lodge than that in which such Brother was initiated, except by direction of the Lodge, in writing, and over its seal.

An Entered Apprentice or Fellow Craft, of any other Grand Lodge jurisdiction, shall not be passed or raised in any Lodge under the jurisdiction of this Grand Lodge, unless the consent of the Lodge in which he was initiated or passed shall have been obtained, provided said Lodge continue in existence.

DISCIPLINE.

The Grand Lodge shall have original jurisdiction to enforce the provisions of its Constitution and Laws, and to hear and determine charges which may be preferred against a Mason, and all matters of controversy which may arise between Lodges, or between a Lodge and its Master, or between a Lodge and a member or the members of another Lodge, or members of different Lodges; and, when charges are preferred in any of the foregoing cases it shall be the duty of the Grand Master, or Deputy Grand Master, to appoint by his warrant a Commission, consisting of not more than five nor less than three disinterested brethren, who shall have attained the rank of Master, and shall hail from at least three different Lodges, to hear and determine the same.

Charges against the Master of a Lodge for official misconduct, while holding the office of Master, shall be presented to the Grand Master or the Grand Lodge only during the term of said Master, or within one year thereafter.

After service of the charges against a brother, the Commissioners shall appoint a time and place for the trial, convenient to the parties, and cause the parties and their witnesses to be summoned; and any Master

of a Lodge may issue a summons for witnesses at the request of either party.

When the trial is concluded the Commissioners shall, as soon as possible, make their report of the facts found by them, and their determination upon the matter, and give notice thereof to each of the parties, and a majority of the Commissioners must concur in the judgment of the Commission, a copy of which report must be filed with the Grand Secretary.

The decision of the Commissioners shall be final, unless an appeal shall be taken therefrom to the Grand Master or Grand Lodge within six months; in which case it shall be the duty of the Commissioners, upon receiving notice of such appeal, to transmit their report, together with all the papers and proceedings in the case, to the Grand Secretary, unless they have already filed a copy. The appellant shall also, within thirty days after notice of the decision, give notice of intention to appeal to the opposing party. The decision of the Grand Master, or the Grand Lodge shall be final.

When notice of appeal to the Grand Lodge shall have been filed with the Grand Secretary, that officer shall immediately, or as soon as received, send to the Chief Commissioner all papers and reports having reference to the case.

The appeal shall be heard before the Commission of Appeals during the session of the Grand Lodge, and the decision of the Grand Lodge upon the report of said Commission shall be conclusive upon all parties.

The expenses which may be incurred by the Commissioners in conducting a Masonic trial shall be borne

by one or both of the parties to the controversy, as may be determined by the Commissioners, and set forth in their report, and payment of such expenses may be enforced by proper Masonic discipline, subject to a like right of appeal, to be taken by an aggrieved party within the time.

Charges preferred, which, if proven, would not constitute a Masonic offense, may be and should be dismissed by the Lodge or officer to whom the same may have been preferred.

The penalties for a violation of Masonic law shall be: First, reprimand or censure; second, suspension from all the rights of Masonry, which shall be for a definite time; and, third, expulsion.

A Lodge having expelled a member, may restore such expelled Mason to the rights of Masonry at any Stated Communication and by a majority vote, notice of a motion to do so having been made at a preceding Stated Communication, and a Lodge may terminate a sentence of suspension at any Stated Communication. Provided, however, that such restoration shall not be made when the Grand Lodge shall have affirmed the decision.

The Grand Lodge shall have power to restore an expelled Mason to the rights of Masonry after the expiration of one year from the date of the sentence, provided he shall have filed with the Grand Secretary, at least thirty days before the annual session of the Grand Lodge, a petition which shall contain a copy of the complaint upon which he was tried and a statement of the grounds upon which he seeks restoration; and provided, further, that the petition be accom-

panied by the favorable recommendation of the Lodge from which he was expelled, obtained at a Stated Communication to which the members thereof had been duly summoned.

Any brother who has been expelled, and afterward restored to the rights of Masonry, may present his petition for affiliation to any Lodge.

FRIENDSHIP, MORALITY and BROTHERLY LOVE being the most valuable tenets of Freemasonry, whosoever shall be convicted of having had projects or acts tending to lower the character, or attack a brother's honor, shall, by the very deed, be reported to the Grand Lodge, and, upon conviction, be expelled, and there shall be no restoration for him.

SECOND TEMPLE

Rules and Regulations Governing the Second Temple of
Ancient Mystic Oriental Masonry, Consisting of

THIRD TO EIGHTH DEGREE

Grand Master of the Secret Manuscript.

Kings Pioneer.

Master of the Secret Cavern.

Prince of the House of Pharoah.

JEWELS



FACE.



REVERSE.

Ancient Mystic Oriental Masonry is
RELIGIOUS. PEACE-MILITANT.

All True Masonry and the Universal Brotherhood
of Man are one.

Laws Governing Subordinate Lodges or Temples Under the Second Temple.

The Powers and Privileges of a Subordinate or Warranted Lodge or Temple are such as are defined in its Warrant, by the Constitutions of the Supreme Grand Lodge granting the same, and the Supreme Law of Mystic Masonry.

They are divided into :

1. Executive: in the direction and performance of its work, under the control of its Priest, and in all other matters in aid of the Priest, who has the primary executive power of the Lodge or Temple.
2. Legislative: embracing all matters relating to its internal concerns, not in derogation of the Supreme Laws of Mystic Masonry, constitutions and General Regulations of the Supreme Grand Lodge, and its own particular By-Laws; and
3. Judicial: embracing the exercise of discipline, and settlement of controversies between and over all its members (except the Priest) and all non-affiliated Members within its jurisdiction, subject to appeal to the Supreme Grand Lodge.

The powers of a Warranted Lodge or Temple, are, therefore, divided into two classes, INHERENT and CONSTITUTIONAL.

The inherent Powers of a Lodge or Temple, controlled only by the Supreme Law, are:

1. To decide who shall be admitted members of or initiated therein; that is, of persons properly qualified.

NOTE.—In all cities where the Degrees in the first Temple are conferred in order to prepare the candidate for the Second Temple, the application must be made to the Second Temple, covering the seven degrees, including that of “Prince of the House of Pharaoh.” If the Degrees in the First Temple are not conferred, then the application shall only be made for the Second Temple Degrees.

In no case, whether the Second Temple Degrees are to be conferred or not, can application be made ONLY for the First Temple Degrees. These must always be included in the Second Temple Application if they are to be conferred at all.

2. To make Mystic Masons of those it has decided to admit. In the First Temple only five applicants shall be admitted at one time. In the Second Temple the number is not limited, provided the work is done properly.

3. To place on trial a member against whom charges may have been preferred, to pronounce sentence, and enforce discipline.

4. To elect and install its officers once every two years.

5. To fix its time of meeting.

6. To require its members to contribute to its funds.

7. To be represented, through the Deputy, at all communications of the Grand Lodge.

8. To instruct such Deputy as to their desires and wants.

The constitutional powers of a Lodge or Temple, subject to control by the Supreme Grand Lodge, are:

1. To make a code of By-Laws for its internal government, not in derogation of its inalienable rights, or of those of its members.

2. To do all the work pertaining to the four degrees of Ancient Mystic Oriental Masonry.

3. To transact all business that can be legally transacted by a duly constituted Lodge or Temple of Mystic Masons.

4. To appeal to the Supreme Grand Master or Grand Lodge from the decision of the Priest.

5. To change its place of meeting.

6. To control its funds.

The Priest, Singer, Horoscopus, King's Pioneer, King's Guard, and Scribe must be chosen every two years by ballot, and by a majority of votes, and such as are elected must be installed by the actual Priest or Past Priest of the Lodge or Temple.

A Lodge or Temple may provide, in secret session, by additional officers, according to its degree work and in strict accordance with the Ritual only.

If, at the time prescribed, a Lodge shall fail to elect, or within the time prescribed, shall fail to install, the Supreme Grand Master may grant a Dispensation to such Lodge to elect or install such officers as the exigencies of the case may require, but those guilty of such neglect shall be tried and punished.

Officers re-elected must be installed after each election.

A member of a Lodge or Temple may be installed by proxy, at the discretion of the installing officer, in any office of which he has signified his acceptance, except that of Priest.

Membership in a Lodge is necessary to constitute eligibility to office therein, except in case of a King's Pioneer, who must be a member of some Lodge, but need not be a member of the Lodge or Temple for which he is King's Pioneer.

Every member of a Lodge or Temple in good standing is entitled to one vote; provided, however, that a Lodge or Temple may enact and enforce a By-Law which will disfranchise a member, at an election of Officers, for non-payment of dues. Every voter is eligible to any office in the Lodge or Temple except that of Priest.

MISCELLANEOUS PROVISIONS.

A Lodge or Temple has full power and authority to enact By-Laws for its own government, in conformity to the Constitution of this Grand Lodge and the principles of Mystic Masonry, and any By-Law inconsistent therewith is absolutely void.

Every member must sign the "Book of By-Laws" of his Lodge or Temple with his full name at time of receiving the seventh degree, and every affiliating member must likewise sign the By-Laws, to consummate his membership.

A Lodge or Temple may, at a Stated Communication, when previously summoned for the purpose, tax

or assess its members for strictly Masonic purposes, but for no other.

A failure to pay such an assessment is a failure to perform a Masonic duty, punishable upon conviction thereof.

No visitor shall be admitted into any Lodge or Temple without due inquiry and satisfaction as to his good Masonic standing; nor shall he be admitted if his admission will disturb the harmony of the Lodge or Temple, or embarrass its work.

An honorary member of a Lodge or Temple has not the right to visit said Lodge or Temple when a member of it objects thereto.

Lodges or Temples shall take precedence according to the order in which they stand upon the Roll of the Grand Lodge.

A Lodge or Temple shall not remove its place of meeting from the town, village, or city named in its charter, nor from one place to another in such town, village, or city, without the affirmative vote of two-thirds of the members present, at a Stated Communication, to attend which they shall have been required by a summons, served at least ten days previously, stating the subject to be acted upon at such Communication. The removal of a Lodge or Temple from the town, village, city or portion of a city named in its charter, must receive the sanction of the Supreme Grand Lodge previous thereto.

Every Lodge or Temple shall have a seal, and shall keep the following books, to wit:

1. A Copy of the Constitution of the Supreme Grand Lodge.

2. A book of By-Laws, with the signature of its members.
3. A record Book of the proceedings of the Lodge.
4. A Register containing the name of each member, consecutively numbered, his Supreme Grand Lodge number; his age, occupation, nativity and residence, with the dates of his initiation, passing and raising or affiliation, and also the date of the termination or suspension of his membership, with the cause thereof, as the same may occur.
5. An alphabetical list of expulsions, suspensions and rejections.
6. Such books as may be necessary to present clearly the receipts and accounts of the King's Scribe.

It shall be the duty of the Lodge or Temple to preserve in its archives a copy of the proceedings of the Supreme Grand Lodge, as published from year to year.

Every Lodge or Temple shall hold a communication at least once in each year, and the neglect of a Lodge or Temple to do so, or to make returns and pay dues for two consecutive years, shall subject it to forfeiture of its charter.

All members of Lodges or Temples in good standing, their wives and minor children, and the widows and orphans of deceased members who died in good standing, have a right to charitable relief from such Lodges or Temples upon presenting satisfactory evidence of their Masonic character or relations, and that they are in necessitous circumstances.

Lodges or Temples shall not issue or send out any circular or appeal to other Lodges or Temples for donations of money for any purpose whatever unless

the same shall have been submitted to, and officially approved by the Supreme Grand Master.

OFFICERS OF LODGES OR TEMPLES—POWERS AND DUTIES

The Priest of a Lodge or Temple has power, and it shall be his duty :

1. To congregate the members of his Lodge or Temple upon any emergency.
2. To issue summonses, which must be issued over his written signature, or by his order, and attested by the written signature of the King's Scribe under the seal of the Lodge or Temple; and such summons must be addressed to the Brother summoned, and either be handed to him or sent through post office to his last-known address.
3. To see that the duties of the King's Scribe are faithfully and punctually performed, and that all reports and returns are promptly made.
4. To discharge all the executive functions of the Lodge or Temple; and,
5. To remove any appointed officer for just cause.

In case of the death of the Priest, an election must immediately be held and another elected. Full report of such action must be made to the Supreme Grand Lodge. In case of the death or absence of any other officer, the Priest may select one of the brethren who is well versed in the work.

In case of the absence of the Priest, no meeting can be held on such night and same must be postponed until the next regular meeting night.

It shall be the duty of the Treasurer of a Lodge or Temple:

1. To receive from the King's Scribe all money paid into the Lodge or Temple, and give his receipt for same.
2. To keep a just and regular account thereof; and,
3. To pay them out by order of the Lodge or Temple when so certified by the Priest and King's Scribe.

It shall be the duty of the King's Scribe of a Lodge or Temple:

1. To record the proceedings of the Lodge, under the direction of the presiding officer.
2. To receive all moneys paid into the Lodge or Temple, and pay the same to the Treasurer.
3. To keep a register of the members of the Lodge or Temple, with a permanent number affixed to each name, corresponding with the return for registry required by the Supreme Grand Lodge.
4. To register alphabetically, in a suitable book, all expulsions, suspensions and rejections.
5. To report immediately to the Supreme Grand Secretary the name, age, occupation, nativity and residence of every rejected candidate for initiation, with the date of such rejection.
6. To make a full and correct return to the Supreme Grand Lodge of all Masters of the Secret Manuscripts, King's Pioneers, Masters of the Secret Cavern and Princes of the House of Pharaoh made, with the Lodge or Temple number, age, occupation, nativity, residence, and dates of receiving such degrees, together with full information as to all changes that occurred in the membership of the Lodge during the year, which re-

turn shall be made upon blanks furnished by the Supreme Grand Lodge, be certified to by the King's Scribe, approved by the Priest and transmitted to the Supreme Grand Seeretary.

7. To transmit, immediately after every election, a certificate of the names and residences of the officers elected to the Supreme Grand Secretary and also to the Deputy Grand Master.

8. To make a full and correct return annually to the Supreme Grand Secretary of the condition of the Lodge or Temple on or before the 25th day of November, in the form prescribed by the Grand Lodge.

9. To report immediately to the Grand Secretary the expulsion or suspension of a member of the Lodge or Temple, stating the cause of such expulsion or suspension.

10. To certify and affix the seal of the Lodge or Temple to all the returns and certificates of election made to the Supreme Grand Lodge.

11. To attest the official signature of the Priests of all other documents, when necessary.

12. The officers shall be subject, in all things relating to their official duties, to the direction of the Priest or presiding officer.

The minutes of every Communication, stated or otherwise, shall be read, corrected, if necessary, and approved by the Lodge before it is closed, and when so approved they cannot be altered or expunged. Should it appear that an error had been made in the record, a minute explaining or correcting the same may be added thereto by the vote of the Lodge or Temple at a subsequent Communication.

The proceedings of a Lodge or Temple must be submitted to the Supreme Grand Lodge when required.

RESIGNATIONS, VACANCIES IN OFFICE, HOW AND WHEN SUPPLIED.

Neither Priest, Singer nor Horoscopus can resign, and every officer shall hold his office until his successor shall have been installed, unless his office becomes vacant, as provided for.

A vacancy in office in a Lodge or Temple can only occur :

1. By death.
2. By resignation of another than Priest, Singer or Horoscopus.
3. By election and installation of the holder to such office to fill another office in the Lodge or Temple, but this shall not apply to the Priest, Singer or Horoscopus.
4. By expulsion, or by suspension for a time extending beyond the next election, or by removal from office.

DISSOLUTION OF LODGES, AND SURRENDER OF AND FORFEITURE OF CHARTERS.

A Lodge or Temple can be dissolved only by the surrender or forfeiture of its charter.

The charter of a Lodge or Temple can be surrendered only when there cannot be found among its members seven brethren, duly qualified, desirous of retaining the same.

A Lodge or Temple may forfeit its charter by :

1. Contumacy to the authority of the Supreme Grand Master or Grand Lodge.
2. Disobedience to the Constitution or Laws.
3. Ceasing to meet for one year; and
4. Neglecting to make returns and pay dues.

The charter of a Lodge or Temple shall not be declared forfeited except upon charges regularly made in Supreme Grand Lodge, at its Annual Communication, of which charges due notice shall be given to the Lodge or Temple, and an opportunity afforded it of being heard in its defense.

The surrender of a charter, when approved, or the forfeiture of a charter, when declared by the Supreme Grand Lodge, shall be conclusive upon the Lodge or Temple and its members, and all the property of the Lodge or Temple shall become the property of the Supreme Grand Lodge, and must, on demand, be surrendered to the Supreme Grand Lodge, or its authorized agent, by the person or persons having its custody.

The charter of a Lodge or Temple may be suspended by the Supreme Grand Lodge or Supreme Grand Master at any time, upon proper cause shown; which suspension, when made by the Supreme Grand Master, shall not extend beyond the next Annual Communication of the Supreme Grand Lodge.

CHARTERS.

No Dispensations shall be granted for Lodges or Temples under the Second Temple. No Charter shall be granted for a New Lodge or Temple unless petitioned for by at least ten Princes of the House of

Pharaoh who are in good standing in the Lodge or Temple to which they belong.

When such Charter is granted, the brethren may immediately start to work and take in new members according to the Constitution and in no other wise.

LODGE OR TEMPLE MEMBERSHIP.

Membership in a Lodge or Temple shall be acquired by a brother in the following manner:

1. By having been named one of the persons to whom was granted the Charter under which the Lodge or Temple is constituted.
2. By having been accepted by the Lodge or Temple as a candidate, and afterwards having received the Seven degrees.

Every brother having received the seventh degree shall be deemed a member of the Lodge or Temple by which he shall have been accepted (if it shall then exist), and it shall be his duty, immediately after receiving such degree, to sign the By-Laws of such Lodge or Temple.

Honorary membership in a Lodge or Temple depends entirely on active membership in some other Lodge or Temple. It carries with it no rights and privileges in the Lodge or Temple wherein it is conferred, and imposes no duties; an honorary member who gives up active membership is subject to the disabilities of an unaffiliate, the honorary membership being held in abeyance until he is again affiliated.

A member of a Lodge or Temple may present his petition to another Lodge for affiliation therein; and such last mentioned Lodge or Temple may receive the

petition, and if received it must be referred to a Committee of Investigation, and upon the report of the Committee may take a ballot, and if thereupon such petition be accepted, and the brother shall become a member of the Lodge or Temple so accepting him when it shall receive a certificate that such brother has been regularly discharged from membership in the first mentioned Lodge or Temple, and he shall have signed the By-Laws of the Lodge or Temple accepting him. Failing to sign the By-Laws of the accepting Lodge or Temple within three months from the date of the dimit, the dimit shall become null and void. The King's Scribe of the accepting Lodge or Temple shall at once notify the Lodge or Temple granting the dimit when the brother has consummated his membership, or return the dimit if the brother has not consummated his membership within the prescribed time.

No member shall be permitted to Dimit from the Lodge or Temple of which he is a member until he shall present a certificate from some Lodge or Temple that he has petitioned for membership and been elected therein. On presentation of such certificate, and upon the written request of the brother, the Lodge or Temple, at a Stated Communication, shall, if the member is not an elective officer of or indebted to the Lodge or Temple, or under charges, issue a certificate of Dimit, which shall not be delivered to the brother, but shall be transmitted by the King's Scribe, to the Lodge or Temple from which such certificate of petition came; which Dimit shall not become operative, or the brother's membership in the Lodge or Temple

issueing the Dimit terminated, until notice has been received that the brother has consummated membership in the other Lodge by signing the By-Laws thereof.

Any member of a Lodge or Temple against whom charges are not pending, and whose dues and indebtedness to the Lodge are paid, may withdraw from membership by presenting a written application therefor at a Stated Communication. The Lodge or Temple shall grant the request of the brother dropping his name from the rolls, and his membership shall thereby be terminated, and he shall be subject to the disabilities of a non-affiliated Prince of the House of Pharaoh. A brother thus dropped from the roll of a Lodge or Temple shall be entitled to a certificate setting forth the fact.

A Lodge or Temple shall have power to enact By-Laws requiring and regulating the payment of Lodge dues, and providing a penalty for non-payment thereof, which penalty shall be unaffiliated; but such penalty shall not be inflicted except for non-payment of at least one year's dues, nor until the brother shall have been duly summoned thirty days previous to pay said one year's dues. Any such unaffiliated brother may be restored to membership at any Stated Communication, by a majority vote, taken by show of hands, provided the amount due at the time of such unaffiliation shall have been paid; but until so restored, the brother so unaffiliated shall not be allowed to visit any Lodge or Temple, nor be entitled to receive Masonic relief or burial.

Suspension, after due trial, shall not relieve the

member from payment of Lodge or Temple dues, or the Lodge or Temple from Supreme Grand Lodge Dues upon such member.

CANDIDATES.

A petition for initiation, after having been received and referred, cannot be withdrawn, but must be acted upon by report of Committee and a ballot; and an adverse ballot cannot be reconsidered under any circumstances in less than twelve months thereafter, and then only on a new petition of the candidate.

A petition for affiliation may be withdrawn before it has been balloted upon.

A petition wrongfully presented and referred must be returned as soon as the error is discovered.

The ballot on a petition for initiation, or for affiliation, can be taken only at a Stated Communication, and unless the ballot is unanimous in favor of the petitioner he shall be declared rejected.

Every member of a Lodge or Temple present at any balloting therein for initiation, advancement or affiliation must vote.

No discussion upon the merits of a petitioner for initiation, passing or raising shall be allowed in the Lodge or Temple.

The balloting on a petition cannot be postponed or adjourned, but when once commenced must be completed, and the result thereof declared.

A Lodge or Temple shall not initiate any person without due inquiry into his character, nor without being satisfied, in a Masonic manner, that he has been previously rejected. If it shall be ascertained that a

person, being a petitioner for initiation, has been rejected, then no Lodge or Temple shall initiate him until the expiration of twelve months after such rejection.

A ballot for each degree is an undeniable right if demanded, and if after a candidate has been accepted, and before he has been initiated, a new ballot be demanded, it must be taken, and if such ballot result in rejection, it shall have the same effect as if it had occurred when such candidate was accepted. If, after a brother has been initiated, any member shall demand a ballot upon his advancement, and such ballot result in a rejection, the brother may be proposed for advancement at any subsequent Stated Communication of the Lodge or Temple; the proposition must lie over at least to the next Stated Communication, and a clear ballot must be had before the brother can be advanced. No written or verbal objection shall have the effect to reject the petition of a candidate or the advancement of a brother. An objection, however, must be respected, and will defer the initiation of a candidate or the advancement of a brother until a subsequent Communication of the Lodge or Temple. The name of the brother objecting or making a demand for a new ballot, as herein provided, shall not be entered on the minutes.

Any brother who shall in any way make known the kind of ballot cast by himself or another on an application for the degrees of Mystic Masonry, or any of them, or for affiliation, or if, after any such balloting as aforesaid, at which such application has been rejected, any brother shall in any way declare that he

or any other brother cast a certain kind of ballot at such balloting, or shall declare that any specified or indicated number of white balls or ballots, or black balls or ballots, was cast at any balloting aforesaid, it shall be deemed a Masonic offense, and such brother so offending shall, on conviction thereof, be expelled. On the trial of a brother for any offense specified in this section, it shall not be permitted to prove the kind of ballot cast by any brother, not the number of white balls or ballots, or black balls or ballots, cast at any such balloting.

If at any time it shall be charged that a Mystic Mason made any misrepresentation to the Lodge or Temple in which he shall have been initiated, or to a Committee of Investigation appointed by such Lodge or Temple, or used any concealment or deceit in relation to his initiation, he may be tried therefore, and, if found guilty, may be punished by suspension or expulsion. If, however, such concealment or deceit relates in any wise to any previous application for initiation in this or any other Masonic jurisdiction, the punishment therefor shall be expulsion.

DISCIPLINE.

All discipline in the Second Temple shall be conducted exactly as in the First Temple and from the decision of the Supreme Grand Master there shall be no appeal under any circumstances.

All those who become members of the First, Second or Third Temple take upon themselves the obligation that they shall NOT carry any case to the Courts of Law and it is only with this understanding that they

may be admitted to even the first degree of the first Temple.

LET ALL TAKE DUE NOTICE HEREOF AND GOVERN THEMSELVES ACCORDINGLY.

THIRD TEMPLE

RULES and REGULATIONS

GOVERNING THE MEMBERS OF THE

Ancient and Mystic Oriental Rite

Adopted in Secret Council in the East

In the year of Our Lord, 1906

RULES ARE ABSOLUTELY BINDING ON ALL LODGES AND ITS
MEMBERS UNDER THE SUPREME GRAND LODGE JURISDICTION

These Rules help to govern the Lodges or Temples under the First and Second Temples or Lodges as well as those under the Third. Only part of the Rules governing the Third Temple are herein given as the others are Secret and only given to the officers.

R U L E S

1. The whole world is but one Republic, of which each Nation is a family, and every individual a child. Masonry, and especially Mystic Masonry, not in anywise derogating from the differing duties which the diversity of States requires, tends to create a new people, a new association, a Universal Brotherhood, which, composed of men of many nations and tongues, shall all be bound together by the bonds of Science, Morality, Virtue and Brotherly Love.

2. The real object of Mystic Masonry can be summed up in these words: To efface from among men the prejudice of caste, the conventional distinctions of color, origin, opinion, nationality; to annihilate fanaticism and superstition, extirpate national discord and with it extinguish the firebrand of war; in a word —to arrive, by free and pacific progress, at one formula or model of eternal and universal right, according to which each individual human being shall be free to develop every faculty with which he may be endowed, and to concur heartily and with all the fullness of his strength, in the bestowment of happiness upon all, and thus to make of the whole human race one family of brothers, united by affection, wisdom and labor and to bind them together in such a

way that it shall be impossible for one brother to hurt another in any possible way.

3. Masonic Charity and devotion being the duty of brothers, whosoever shall be convicted of having had projects or acts tending to lower the Order, or attack a brother's honor, shall, by the very deed, be brought before the Committee appointed in such cases and if found guilty, shall not only be expelled, but shall be made to suffer the full penalty of such act as is prescribed by the *Secret Code*. There can be no exceptions to these rules and laws, for to do so were to weaken the very foundation of Mystic and Oriental Masonry.

4. When the calamities of a brother call for our aid, we should not withdraw the hand that might sustain him from sinking but we *must* render him those services, which, not incumbering or injuring our families or fortunes, charity and religion may dictate for the saving of our fellow being, nor may we draw the line too closely in our favor. Mystic Masonry, if for anything, is to bind its members together in one bond which *cannot* be severed by any force whatever.

5. From this purpose, indolence dare *not* persuade the foot to halt or wrath turn our steps out of the way; but forgetting injuries and selfish feelings, and remembering that man was born for the aid of his generation and not for his own enjoyment only, but to do that which is good, we *must* be swift to have mercy, to save, to strengthen and execute benevolence.

6. As the good things of this life are partially dispensed, and some are opulent, while others are in distress, such principles also enjoin Mystic Masons, even

if ever so poor, to testify their good will towards each other. Riches alone do not allow the means of doing good; *virtue and benevolence* are not confined to the walks of opulence; the rich man, from his many talents, is required to make extensive works under the principles of virtue, and yet poverty is no excuse for an omission of that exercise; for as the cry of innocence ascendeth up to heaven, as the voice of babes and sucklings reach the throne of God, and as the breathings of a contrite heart are heard in the regions of dominion, so a Mystic's prayers, devoted to the welfare of his brother, are required of him.

7. Another principle is *never* to injure the confidence of your brother by revealing his secrets; for perhaps, that were to rob him of the guard which protects his property or life. The tongue of a Mystic Mason *must* be void of offense and without guile towards a brother, speaking truth with discretion and keeping itself within the rule of judgment, maintaining a heart void of uncharitableness, locking up secrets and communing in charity and love.

8. So much is required of the Mystic Mason in his gifts as discretion shall limit; charity begins at home, but like a fruitful olive tree planted by the side of a fountain whose boughs overshoot the wall, so is charity; it spreads its arms abroad from the strength and opulence of its station and bendeth its shade for the repose and relief of those who are gathered under its branches. Charity, when given with imprudence, is no longer a virtue; but when flowing from abundance, it is glorious as the beams of morning, in whose beauty thousands rejoice. When, donations, extorted by pity,

are detrimental to a man's family, they become sacrifices to superstition, and like incense to idols are disapproved by heaven.

9. In the intercourse with the world, we must carefully guard ourselves against depreciating any brother of the Order, *no matter what his faults may be*. We must *not* let any words of ill-will fall from our lips relating to the members of our Fraternity. If, from motives of jealousy at our success and progress, they choose to be antagonistic to us, let all the aggressive acts be on the other side; for if Mystic Masons disagree among themselves, and make their dissensions matters of public notoriety, what opinion of us can we expect from the outer world, and how can it believe in our profession of Brotherly Love, Friendship and the Universal Brotherhood of Man?

10. As the Ancient Mystic Oriental Masons of the Universe consider the Blue Lodge or Ancient Craft Masonry the foundation and fundamental basis of our Institution, to which the Masonic allegiance of all its members is due, and from which there can be no deviation; therefore, no Mason can be allowed to join the Ancient Mystic Oriental Rite of the Universe unless he is a member of some Ancient Free and Accepted Masonic Body.

11. Initiates of Mystic and Oriental Masonry are ordered to fraternize with the members of all other Rites. "Tolerance" is not only written at the head of all its Sacred Laws, but is an *absolute and unbreakable* rule. There is but one exception to this rule. No Mystic Mason can, under any circumstances, recognize the member of any Masonic Body in which the

“G” does not hold a prominent place. In such cases Masonic rule is broken and in this respect Albert G. Mackey, the Highest Masonic authority on the Continent of America, in his Masonic Jurisprudence, says: “Within the past few years an attempt has been made by some Grand Lodges to add to these simple, moral, and religious qualifications, another, which requires a belief in the Divine authenticity of the Scriptures. It is much to be regretted that Masons will sometimes forget the *fundamental law of their Institution, and endeavor to add to or detract from the perfect integrity of the building, as it was left to them by their predecessors.* Whenever this is done, the beauty of our temple must suffer. The Landmarks of Masonry are so perfect that they neither need nor will permit of the slightest amendment.”

12. The “G” in the Masonic Institution is the oldest Landmark the institution has and to take this away is to break Masonic Rule. It is un-Masonic and any Grand Lodge doing this is not only un-Masonic but becomes, by that very act, Spurious or Clandestine Masonry. *This is Masonic Law.* It cannot be broken.*

13. It is an absolute rule that the Ritual *must* be used in all Initiation work. This is nothing new even among Craft Masonry. Says a member of the Belgium Lodge: “Our Lodge, called ‘La Charite,’ at Orient Charlevoi, is under obedience of the great Orient at Brussels, and has the Scottish Rite. No

*“G” This letter is *deservedly* regarded as one of the **most sacred** of the Masonic emblems. Where it is used, however, as a symbol of Deity, it must be re-

Mason is supposed to know anything of the ritual by heart. Questions and answers are read out, especially at initiation. *The work of the Mason is supposed to be interior work in himself, before it can become exterior labor.* So in order to obtain his degree he has to do some work of his own, and no one is supposed to learn anything by heart, except words, signs and passwords. Now I have to tell you that every Mason is supposed to do some literary work on general subjects concerning the welfare of man, human institutions, sociology, history, philosophy, philanthropy, etc., and it is such work that a young Mason is supposed to do. Then, after reading these papers, they are discussed by all the members of the Lodge present, perhaps for three or four meetings, until the subject seems to be exhausted. This develops, in the young Mason, his intelligence and his moral feeling.” According to this

membered that it is the Saxon representative of the Hebrew *Yod* and the Greek *Tau*—the initial letters of the name of the Eternal in those Languages. This symbol proves that Freemasonry always prosecuted its labors with reference to the grand ideas of Infinity and Eternity. By the letter “G”—which conveys to the minds of the brethren, at the same time, the idea of God and that of Geometry—it bound heaven to earth, the Divine to the human, and the infinite to the finite. Masons are taught to regard the Universe as the grandest of all symbols, revealing to men, in all ages, the ideas which are eternally revolving in the mind of the Divinity, and which it is their duty to reproduce in their own lives and in the world of art and industry. Thus God and Geometry, the material worlds and the Spiritual spheres, were constantly united in the spec-

it is not forbidden in Craft Masonry to use the Rituals during labor and the Supreme lodge of Ancient and Oriental Mystic Masonry now makes it an absolute rule that All Lodges *must* use the Ritual during labor. There can be no exception to this rule. To disobey means the revocation of the Charter of such Lodge.

14. Whosoever wishes to be admitted to the secrets, and afterwards to be initiated, must be a man of honor and of true spiritual power; he must already be of some learning in the Mysteries concerning initiation; for only those will be accepted who will be of service to the great work. It will be necessary that he shall

ulations of the ancient Masons. They, consequently, labored earnestly and unweariedly, not only to construct cities, and embellish them with magnificent edifices, *but also to build up a temple of great and Divine thoughts and of ever-growing virtues for the Soul to dwell in.** The symbolical letter "G"—

"That hieroglyphic bright,
Which none but craftsmen ever saw,"
and before which every *true* Mason reverently uncovers, and bows his head—is a perpetual condemnation of profanity, impiety and vice. No brother who has bowed before that emblem can be profane. He will never speak the name of the Grand Master of the Universe but with reverence, respect and—*Love*. He will learn, by studying the Mystic meaning of the letter "G," to model his life after the Divine plan; and, thus instructed, he will strive to be like God in the activity and earnestness of his benevolence, and the

*The true meaning of the Temple of Sol-om-on, called Solomon's Temple.

be a member of the M.....C.....E..... have taken the Obligation as a Brother and have his name enrolled among that Order. After this is done he can make application for Initiation into the Lodge.

15. The Supreme Grand Master, or his Deputy, has Authority and Right, not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand, and to order the other Officers to do such duty as he may wish.

16. The Master of a particular Lodge has the Right and Authority of congregating the Members of his Lodge into a Chapter at pleasure, upon any Emergency or Occurrence, as well as to appoint the time and place of their usual meeting. In case of the

broadness and efficiency of his charity. "The letter 'G' occupies a prominent position in several of the degrees in the American system; is found in many of the degrees of the Ancient and Accepted Scottish rite; in Adonhiramite Masonry; and, in fact, in every one of the many systems in which the people of the sixteenth and seventeenth century were so prolific in manufacturing. Wherever we find this recondite symbol in any of the Masonic rites, it has the same significance—a substitute for the Hebraic *jod*, the initial letter of the Divine name, and a monogram that expressed the Uncreated Being, Principal of ALL things; and inclosed in a Triangle, the unity of God. We recognize the same letter "G" in the Syriac *Gad*, the Swedish *Gud*, the German *Gutt*, and the English *God*—all names of the Deity and all derived from the Persian *Goda*, itself derived from the absolute pronoun signifying *himself*."^{*}

*Macoy and Oliver "History and Cyclopedie of Freemasonry."

sickness of the Master no Lodge can be opened. In the case of the death of the Master or any of the other Officers, the Deputy Grand Master will appoint a successor.

17. The Master of each particular Lodge shall keep a Book containing their By-Laws, the Names of their Members, with a list of other Lodges in such state or country. A copy of the Secret Laws shall also be kept in such Lodge and each member must possess a copy of such Secret Laws.

18. No man can be made or admitted a member of a particular Lodge, without previous notice one Month before given to the said Lodge, in order to make due inquiry into the reputation and capacity of the Candidate; unless by Special Dispensation. No man can be admitted or made unless he first becomes a member of the.....

19. "The candidate shall solemnly promise to submit to the Constitutions, the Charges, Regulations, and such other Usages as shall be intimated to him in time and place convenient.

20. No set or number of Brethren shall withdraw or separate themselves from the Lodge in which they were made Brethren, or were afterwards admitted Members, unless the Lodge becomes too numerous; nor even then, without a Dispensation from the Supreme Grand Master; and when they are thus separated, they must either immediately join themselves to such other Lodge as they shall be ordered, or else they must obtain the Supreme Grand Master's warrant to join in forming a new Lodge.

21. If any number of Brethren shall take upon

themselves to form a Lodge without the Supreme Grand Master's Warrant, the regular Lodges are not to countenance them, nor own them as fair Brethren and duly formed, but treat them as Rebels. It will be impossible that this should happen for the reason that the Brethren can only reach the Supreme Grand Master through the Deputy and since not even the Masters of the Lodges can come into direct contact with the *unknown* Supreme Grand Master, and since no one but the candidate for the Highest Degrees can know the Supreme Grand Master, it will be impossible to form such clandestine Lodges, since their very support and source of Light would be totally cut off from them. Besides this, The *Secret Code* absolutely forbids this and under the Obligation that each Brother takes before he can be admitted to even the first degree of Mystic Masonry, he can never betray either a Brother or the Lodge to which he belongs, much less the Supreme Grand Lodge.

22. If any Brother so far misbehaves himself as to render his Lodge uneasy, he shall be admonished by the Master in the formed Lodge; and if he will not refrain his Imprudence, and obediently submit to the advice of the Brethren, and reform what gives them Offense, he shall be dealt with according to the Secret Rules, for the Lodge of Mystic Masonry combines both the Church and the Academy and the Brethren meet for instruction and worship, therefore, no in-harmony can be allowed to prevail.

23. All Lodges are to observe the same Usages as much as possible, in order to do this, and for cultivating a good understanding among Mystic Masons,

some members out of every Lodge shall be deputed to visit other Lodges as often as shall be thought convenient and each Lodge, or several may combine, may form a College for secret instruction of its members.

24. The Supreme Grand Lodge consists of the *unknown* Supreme Grand Master, the Supreme Grand Master, the Supreme Grand Deputy, the Grand Secretary, the Grand Deputies of the States and the Secret Teacher or Hierophants of the Higher Degrees. The Brethren who come into touch with the Hierophants are absolutely forbidden, as per their Obligation, to ever reveal the abiding place of any Hierophant.

25. The Supreme Grand Master holds such position for life and selects his own Deputy, Secretary, Deputies and other Officers. He may resign and appoint his successor and each new Supreme Grand Master has the authority to formulate his own Rules and Regulations with the exception of the Secret Rules. He can choose his own Seal and even change the name of the Order. He must, however, retain all Deputies who have proven proficient under former Supreme Grand Masters and he cannot, under any circumstances, change the Grand Hierophants. He cannot change any of the degrees nor any of the Lodges. Each Supreme Grand Master must select his successor immediately after he takes charge of his office and such a one as he selects must be under his instructions for no less than ten years, unless, as it sometimes happens, that the Supreme Grand Master meets with an untimely death. The one who then succeeds him in office cannot, under his Obligation, cause any inharmony in the Order.

26. The Supreme Grand Master issues all Dispensations and Warrants for Lodges throughout the known world. He shall keep a book, or appoint a Secretary to keep such book, wherein be recorded all the Lodges, with their usual times and places of meeting, and the names of all the members of each Lodge; and all the affairs of the Supreme Grand Lodge that are proper to be written. Such books must be kept in the Secret Archives of the Order, together with all such other Secret Manuscripts and documents as may come into the possession of the Supreme Grand Body.

27. The Supreme Grand Master CANNOT abuse his power, even with his almost unlimited authority, for the reason that the Grand Hierophants and the Great White Brotherhood are above him in authority and he is always held accountable to them for anything that he may do.

28. A member leaving any of the Temples or guilty of breaking any of the Laws, or guilty of Contumacy, shall absolutely be forbidden to either become a member of any of the other Temples or to advance further in the work, nor shall he be permitted to enter any Temple or Lodge. This is ABSOLUTE Law and must not be broken under any circumstances.

29. In countries, cities or states, in which there is no Master Mason Lodge, the First Temples may work as is done in any other Lodge. In such cities where there is a Temple of Princes of the House of Pharaoh and where there is a Master Mason Lodge under another Jurisdiction, then work shall be done in the Prince of the House of Pharaoh Degree. This Fraternity being RELIGIOUS and PEACE-MILITANT, shall avoid quarrels as much as possible and work in peace.

MOST SUPREME

Grand Lodge of the Universe

ANCIENT AND MYSTIC ORIENTAL MASONS

(Title Reg. U. S. Pat. Office)

Containing Rules and Regulations governing the Supreme Body



DESIGN PATENT, No. 369,036.

These Rules and Constitutions are absolutely binding on all Subordinate Lodges or Temples as well as upon the individual members. There can be no appeal therefrom in any manner.

The Supreme Grand Master has it in his power to issue any necessary Edict and as such, it is absolute law.

GRAND LODGE

This Grand Lodge is to be known henceforth as
“THE MOST SUPREME GRAND LODGE OF THE
UNIVERSE, ANCIENT AND MYSTIC ORIENTAL
MASONS.”

The Grand Lodge of the Universe claims concurrent jurisdiction over all matters of Ancient Mystic Oriental Masonry throughout the known world.

The Grand Lodge consists of the Unknown Supreme Grand Master, the Supreme Grand Master, the Supreme Grand Deputy, the Grand Secretary, the Grand Deputies of all Countries and the Secret Teachers or Hierophants of the Higher Degrees.

The Grand Lodge thus organized should meet at least once a year, and this meeting is to be considered and denominated the Grand Annual Communication. This Annual Communication can only be called by the Supreme Grand Master and all questions to be considered must first be placed into his hands for his consideration.

No new Rules or Regulations may be enacted unless the Supreme Grand Master gives his consent thereto and even then such Rules and Regulations must not be contrary to the Ancient Rules of the Order.

No brother whatever can be admitted into this Grand Communication unless he is a member in good standing of some Lodge or Temple of "Prince of the House of Pharoah," and not then unless by special permission of the Supreme Grand Master.

A brother of the Third Temple having business, or whose attendance may be necessary in point of evidence or intelligence, or a brother of eminence, upon motion, or leave asked and obtained, may be admitted into the Grand Lodge; but such brother, being admitted, shall not be allowed to vote, nor have a right to speak to any question or matter in debate, without leave, or unless desired to give his opinion, and then he must confine himself to the one matter only.

No member of the Grand Lodge, no matter who he may be, shall attend the Grand Convocation unless clothed in the proper uniform and he shall also bring his Special gown with him in case he is ordered to wear it. There can be no exception to this.

If the Supreme Grand Master is absent from the meeting, no meeting can be held, for the Grand Master must be in the chair. If any other Officer is not present the meeting can go on as though such member were present.

In case of the death of the Supreme Grand Master, the one who he had appointed shall take his place without any ceremony or Special Meeting. There can be no appeal from this and the Fraternity in general must recognize such Supreme Leader.

PARTICULAR BUSINESS.

The business of the Grand Lodge at their stated Convocation is to seriously consider and transact all business and settle all matters that concern the Prosperity and welfare of the whole Fraternity, including the First, Second, Third Temple and Chapter under this Jurisdiction, although the Supreme Grand Master might personally see to this and can do so if he so desires.

It is more especially the duty of the Supreme Grand Lodge in Grand Convocation to consider the welfare of private Lodges and single brothers in particular. Here, therefore, are all differences to be seriously considered and decided, that cannot be made up and accommodated privately and decided to the general benefit of the Whole Fraternity, such ruling, however, to be in strict accord with the Rulings of Third Temple.

If any brother thinks himself aggrieved by the decision of any private Lodge or Temple, he may, by lodging an appeal in writing with the Grand Secretary (who must summon all the parties and their witnesses to appear at the next ensuing Grand Communication), have the matter rehearsed and finally determined upon, and the Grand Lodge may adjourn from day to day, until the business is finished. And the Supreme Grand Master, when the Lodge is regularly opened, shall communicate to the other Grand Officers the nature of whatever business is to come before them, and for the sake of admitting witnesses it is esteemed to try all matters of controversy in a committee of the

Lodge; and in order thereto, the Supreme Grand Master shall direct a committee of the whole Lodge to meet in Lodge room on the succeeding day for the aforesaid purposes, who shall examine and determine upon all and every kind of business that may be referred to them, and make a report of their proceedings to the Grand Lodge on the same day of their ratifications.

In hearing all complaints and punishing delinquents, according to the laws of the old Fraternity, they are instructed to adhere most strictly to the old Hebrew regulations, viz.: "If a complaint be made against a brother, and he be found guilty, he shall stand to the determination of the Lodge; but if the accuser or complainant cannot support his charges, and it should appear to the Lodge to be groundless, being the result of hatred, malice or some unwarrantable passion, he shall incur such penalty as the accused would have done had he been duly convicted." In either case, there can be no appeal from the verdict of the Supreme Grand Lodge and such matter cannot and shall not be taken into any Law Court and the members of the Fraternity must strictly obey their Temple Obligation or be convicted of perjury. This is absolute law.

All matters of controversy before the Supreme Grand Lodge shall be determined by a majority of votes; that is to say, the Supreme Grand Master having one vote (unless in case of an equal division, and then two); the Supreme Deputy one vote; the Other Deputies one vote; the Grand Secretary one vote; and the Grand Hierophants, if present, one vote each.

PARTICULAR REGULATIONS.

The Grand Master holds such position for life. See Rules and Regulations of the Third Temple.

He selects his own Supreme Grand Reput, the Grand Deputies of each Country, the Deputies of States, the Grand Secretary and the Grand Hierophants, which must be confirmed by the Grand Order of the Eleventh Degree.

Whenever an application is made to the Supreme Grand Lodge for a Charter by a sufficient number of brethren, the Grand Master only shall grant such Charter. This covers the First, Second and Third Temples and the Chapter. No one can have authority to grant such Charter except the Supreme Grand Master. It is his duty to know whether the brothers who petition for such Charter are men worthy and to be trusted.

The Charter of the First Temple shall only be granted to such brethren in order that they may prepare men for the Second Temple and such Brethren shall not work in such First Temple except to prepare men for the Second and Third Temples. All business is to be done in the Second Temple or Degree of "Princes of the House of Pharaoh." In Cities where there are a sufficient number of Master Masons, the Grand Lodge shall not grant Charter for the First Temple. Provided, that a sufficient number of such Master Masons can be obtained to form such Second Temple.

When a Lodge or Temple becomes too numerous for working together, and application is made by some of the members for leave to separate, and form a new

Lodge or Temple, the cause of their separation should be certified by the Lodge from whence they wish to separate, to the Supreme Grand Master, at the same time recommending the most proper and fitting brethren as officers of the new Lodge or Temple, before a Charter shall issue.

Every Charter issued from the Grand Lodge, whether for the First, Second or Third Temple, or Chapter, it shall be signed by the Grand Master, sealed with the seal of the Supreme Grand Lodge and directed to three reputable brethren, authorizing them to call in other brethren to assistance and give these three worthy brethren full power to do all work in their respective temple or lodge and to appoint such other brethren as officers as may be required, agreeably to ancient customs and usages, the fee shall be regulated for such Charter by the Grand Master, and such fee shall be used for the purposes that such fees are usually used for.

Each person admitted to any degree in the Grand Lodge shall pay a stated fee and the Grand Lodge reserves the right to have him made a member of any Lodge or Temple thereafter.

Each Lodge or Temple on record shall annually, on the 25th day of November, pay to the Grand Treasurer for the time being, as a proper support to the Grand Lodge, the sum of \$1.00 for each and every member belonging to such Lodge or Temple and the same rules govern the Chapters.

Each Lodge or Temple, no matter in what degree, shall also pay to the Grand Treasurer for the time being, as a support to the Grand Lodge, 20 per cent.

of the initiation fee for every Application accepted. This rule includes the First, Second and Third Temple and the Chapter. Failure to do this shall result in forfeiture of Charter and all Charter rights. Returns shall be made every three months to the Grand Secretary or Grand Master.

The several Lodges or Temples, as well as the Chapters, shall transmit to the Grand Lodge annually, on or before the 25th of November, a list of all the officers and members composing each such Lodge or Temple and Chapter, distinguishing their rank and degree, together with such other matters relating to the Fraternity in general, as may be deemed proper to communicate, and that the said list be recorded by the Grand Secretary in a book to be set apart for that purpose, to the end that the Grand Lodge may at all times know the number of laborers engaged in the Sublime work.

Every brother of the rank of Prince of the House of Pharaoh receives a certificate of such membership without any fee whatever, but he may, if he deems his Lodge or Temple Worthy, give such an amount as he deems proper so that his Lodge or Temple may have the wherewith to do the work properly.

THE GRAND MASTER.

The Supreme Grand Master holds such position for life and selects his own Deputy, his Own Deputies for the several countries and states, the Secretary and Treasurer.

He may resign and appoint his successor and each new Supreme Grand Master has the authority to

formulate his own Rules and Regulations, provided that such Rules and Regulations shall never be contrary to those in usage at the present time. He shall never, under any circumstances change the Secret Rules.

He can choose his own Seal and even change the name of the Order if he deems it necessary.

He must retain all the Deputies who have proven proficient and faithful under the former Supreme Grand Master and he cannot, under any circumstances, change the Grand Hierophants.

He cannot change any of the degrees nor any of the Lodges or Temples. Each Supreme Grand Master must select his successor immediately after he takes charge of his office and such a one as he selects must be under his instructions for no less than ten years, unless, as it sometimes happens, that the Supreme Grand Master meets with an untimely death, in which case the one selected by him shall take his position, but shall be very careful not to cause any inharmony.

The Supreme Grand Master has power:

1. To convene any Lodge or Temple within his jurisdiction, preside therein, inspect its proceedings, and require its conformity to Ancient Usages and according to the Rules and Regulations herein contained.

2. He has the inherent power to convene such brethren as he chooses into a Lodge of Emergency, open it in regular order, and perform such duties, including Initiations, as he may see fit.

3. To require the attendance of, and any information from, any Officer or Grand Officer.

4. To suspend any Officer of a Lodge, Temple, or

Chapter from the functions of his office for just cause, and such officer may not visit such Lodge or Temple for the time being.

5. To suspend the Charter of any Lodge or Temple or any Chapter for just cause, and such Suspension shall stand until such cause is removed.

6. In case of vacancies in the offices of any Lodge or Temple or Chapter, to grant Dispensation for the election of new Officers.

7. To grant Charter for a new Lodge or Temple and for new Chapters, according to these Constitutions.

8. To do all such other things as are inherent in and pertain to his office and the Mystic Oriental Rite and which do not conflict with these Constitutions.

9. The Supreme Grand Master has the inherent power to issue Edicts to the subordinate Lodges or Temples and to the Chapters by his own authority, and such Edicts have the force of Mystic Oriental Masonic Law.

It shall be the duty of the Supreme Grand Master:

1. To preside in the Supreme Grand Lodge.
2. To exercise all the executive functions of the Supreme Grand Lodge when it is not in session.
3. To appoint a Brother of the Highest Degree and prepare him as the future Grand Master.

THE DEPUTY GRAND MASTER.

The Deputy Grand Master chosen by the Supreme Grand Master, shall have power to discharge such Executive functions of the Grand Lodge as may be delegated to him by the Grand Master, and such

duties as may be imposed by this Constitution and no other.

THE DEPUTY GRAND MASTERS OF FOREIGN COUNTRIES.

The duties of the Deputy Grand Masters of all foreign countries shall have the same powers and duties as the Supreme Deputy Grand Master.

It shall also be their duty, in addition, to see that all required papers be filled with their powers and they are held responsible for this.

It shall be their duty to see that nothing is done that is contrary to the Laws of their Country.

It shall be their duty to look after the Lodges or Temples in their Country and to act in regard to such Lodges as does the Supreme Grand Master in the country in which he resides.

Such Deputies shall look after the welfare of the Fraternity and shall make full Quarterly reports directly to the Supreme Grand Master.

Such Deputies shall not have authority to issue either Dispensations or Charters, but must petition the Supreme Grand Lodge whenever such Dispensation or Charter is desired.

All Deputies of all Foreign Countries shall be members of the M. E. C. and hold certificates to show that they do belong to such order.

They shall be required to do such additional acts and duties as are required from them by the Secret Code.

THE SUPREME GRAND SECRETARY.

The office of Supreme Grand Secretary is one of great importance in the Grand Lodge, from the multiplicity of matters committed to his care, and from the abilities and learning requisite in the management of them.

It shall be the duty of the Supreme Grand Secretary :

1. To record the transactions of the Supreme Grand Lodge in all matters of the First, Second and Third Temples and the Chapters.
2. To register all initiates and affiliates of Lodges or Temples under the Mystic Masonic Jurisdiction returned to him for that purpose, with the particulars set forth in such returns.
3. To receive, duly file and safely keep all papers and documents not held by the Supreme Grand Master.
4. To receive and keep a proper account of all moneys of the Supreme Grand Lodge, with date of their receipts, and pay over the same promptly to the Grand Treasurer, taking his receipt therefor.
5. To report annually to the Supreme Grand Lodge the amount of moneys received by him, by items and dates, and the specific sources from which it was received; also the Lodges or Temples and Chapters that have neglected to render proper reports and returns, and such general information as to the State of the Lodges as may be proper for the information or action of the Supreme Grand Lodge.
6. To conduct the correspondence of the Supreme

Grand Lodge, under the direction of the Supreme Grand Master.

7. To attend, with any books, papers, writings, etc., under his control, or in his custody, all meetings of the Grand Lodge, and also to attend upon the Grand Master, on all business connected with the Fraternity.

8. To furnish each Deputy Grand Master with a list of all Lodges or Temples, and Chapters in his District.

9. To keep an alphabetical register of all rejections officially reported to him from Lodges or Temples and Chapters, specifying the date of such rejections, the age, occupation, nativity and residence of the person rejected, together with the names and number of the Lodge or Temple, or Chapter from which received, and at all proper times to furnish all free inspection of the said register to all members of the Second Temple in good standing.

He must keep an extra book to record all the above for each foreign country and by foreign countries is meant all such countries except that in which he resides.

THE GRAND SECRETARIES OF FOREIGN COUNTRIES.

The Duties of all Grand Secretaries of all foreign countries in which there are Lodges or Temples and Chapters under this Jurisdiction are the same as that of the Supreme Grand Secretary with the addition that they must keep two such records and send in to the Supreme Grand Master, every three months, a copy of such record and such record must be complete

in all its details. Failure to promptly attend to such duties will be ample cause for the revocation of such Secretary's commission and the appointment of another.

The Grand Secretaries of all foreign countries must be members of the M. C. E. and hold certificates of membership.

THE SUPREME GRAND TREASURER.

The Grand Treasurer, or his Assistant, shall always be present in the Grand Lodge, and ready to attend the Grand Master and other Grand Officers with his books for inspection when required, but such inspection shall only be had by the orders of the Supreme Grand Master.

It shall be the duty of the Supreme Grand Treasurer:

1. To take charge of all the funds, securities and vouchers of the Grand Lodge, depositing the funds and securities in the name of the Supreme Grand Lodge, payable on his order as Grand Treasurer, in some depository approved by the Grand Master or in the Secret Archives.

2. To pay all orders duly drawn under the laws or special direction of the Grand Lodge, and certified to by the Grand Secretary.

3. To attend upon the Grand Lodge or its Grand Master, when required, with the books and all documents relating to his office; and, when required, upon the meeting of any committee whose duty it may be to act in relation to the fiscal concerns of the Supreme Grand Lodge.

4. To report annually to the Grand Lodge the amount of his receipts and expenditures by items, and from whom and where received, and to whom and where paid.

5. To execute and file with the Grand Master an official bond, with securities, in an amount to be approved by the Grand Master, at the commencement of each year, conditioned that he will pay to the Grand Lodge, or to its successor in office, all funds and property of the Grand Lodge that shall come to his hands as Grand Treasurer and remain un-expended.

ADDITIONAL DUTIES.

It shall be the duty of the several Officers of the Grand Lodge, in addition to the duties herein specially mentioned, to perform such other duties as shall be prescribed by the Grand Master, under the provisions of this Constitution.

When such duty is imposed, its neglect or violation, without excuse, shall be considered an offense against the Fraternity.

REGALIA

All regalia, customs, jewels, etc., used by the Supreme Grand Lodge in either the First, Second or Third Temple, or in the Chapter shall be in the custody of the Supreme Grand Master and none other and shall be placed and guarded by him as he thinks proper.

DOCUMENTS

WARRANT—FIRST TEMPLE

Most Supreme Grand Lodge of the Universe, Ancient and Mystic Oriental Masons.
(FIRST TEMPLE)

To all to Whom These Presents May Come, GREETING:

----- Supreme Grand Master
----- Supreme Grand Deputy
----- Supreme Grand Secretary

The Most Supreme Grand Lodge of the Universe, Supreme over the First Second and Third Temple and over the Chapter, assembled in the Grand Convocation in the Great East, Send Love.

KNOW YE, That we the Supreme Grand Lodge of the Universe, do hereby authorize and empower our tried and worthy Brothers.

DEGREES-
Apprentice. -----, Master
(Entered Apprentice) {
Companion. -----, Sen. War.
(Fellow Craft)
Master. -----, Jun. War.
(Master Mason) -----,

To open and hold a Lodge or Temple of Masters (Master Masons), at -----, in -----, to be known and distinguished by the name or style of ----- and No. ----- and therein Enter, Pass and Raise Freemasons, according to the Ancient Landmarks, Constitution and usages of our August Fraternity, and NOT in any other wise.

And we further authorize and empower our said Tried and Worthy Brothers, ----- to open and hold under the Jurisdiction of the said Most Supreme Grand Lodge of the Universe, A. and M. O. M. Temples or Lodges, and confer the degrees of Master, Companion and Apprentice, according to the Ancient Landmarks, present Regulations and Secret Rules and NOT otherwise.

And further, the said Master and Warden, and their successors in office, are hereby respectively authorized and directed, by and with the consent and assistance of a majority of the members of the said Lodge or Temple duly to be summoned and present upon such occasions, to elect and install the officers of the said Lodge as vacancies happen, in manner and form as is, or may be, prescribed by the Constitutions of THIS Supreme Grand Lodge.

And further, the said Lodge or Temple is hereby invested with full power and authority to assemble upon proper and lawful occasions, to make Mystic Masons, and to admit members, as also to do and perform all and every act and thing pertaining to the Fraternity as have been and ought to be done, for the honor and advantage thereof, conforming in all their proceedings to the Constitutions of the Most Supreme Grand Lodge, otherwise this Warrant, and the powers hereby granted, do cease and be of no further effect.

Given under the seal of the Most Supreme Grand Lodge in the Great East, and signed by the Supreme Grand Master, this ----- day of -----, in the year of our Lord, 190 , and of Atlantis 5011.

----- Supreme Grand Master

Registered in the Book of the Grand Lodge, Page 10.

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WARRANT—SECOND TEMPLE

Most Supreme Grand Lodge Of the Universe, Ancient and Mystic Oriental Masons
(SECOND TEMPLE)

To all to whom these Presents May Come, GREETING:

The Most Supreme Grand Lodge of the Universe, Supreme over the First, Second and Third Temple and over the Chapter, Assembled in Grand Convocation in the Great East. Send Love.

KNOW YE, That we, the Supreme Grand Lodge of the Universe, do hereby authorize and empower our friend and beloved Princes:

DEGREES	
4th Grand Master of the Secret Manuscript	-----, Solomn, King of Isreal
	-----, Hiram, King of Tyre
	-----, Zadok, High Priest
5th King's Pioneer	-----, Amenl, Excellent Priest
6th Master of the Secret Cavern	-----, Singer
7th Prince of the House of Pharoah	-----, Horoscopus

To open and hold a Lodge or Temple of Princes of the House of Pharoah, at -----, in -----, to be known and designated on our Secret Record as Temple or Lodge -----, No. -----, and thereon to cause candidates to accept the mission of a grand Master of the Secret Manuscript, Travel in company of the Kings Pioneer, be invested with the Mysteries of a Grand Master of the Secret Cavern, and at last be honored by being admitted and received as a Prince of the House of Pharoah, according to the Ancient Landmarks and usages of our August Fraternity, and NOT in any otherwise.

And we further authorize and empower our said Tried and Beloved Princes -----, -----, to open and hold under the Jurisdiction of the Said Most Supreme Grand Lodge of the Universe, A. and M. O. M. Temples or Lodges, and confer the degrees of Grand Master of the Secret Manuscript, the Kings Pioneer, Master of the Secret Cavern, and Prince of the House of Pharoah, according to the Ancient Landmarks, present Regulations and Secret Rules and NOT otherwise.

And further, the said Temple or Lodge is hereby invested with full power and authority to assemble upon proper and lawful occasions, to make Mystic Oriental Masons, and to admit members, as also to do and perform all and every such acts and things appertaining to the Fraternity as have been and ought to be done, for the honor and advantage thereof, conforming in all their proceedings to the Constitution of the Most Supreme Grand Lodge; otherwise this WARRANT, and the powers hereby granted, to cease and be of no further effect.

Given in Grand Convocation, under the hands of the Supreme Grand Master, and the Seal of our Grand Lodge at the Great East, this ----- day of ----- in the year of Atlantis ----- and of our Lord 19 -----.

Supreme Grand Master

Count M. de ST. VINCENT

Past Supreme Grand Master

APPLICATION FOR INITIATION AND MEMBERSHIP

To the Excellent Priest, Singer and Horoscopus of

Lodge of Temple, No.

The Grand Lodge of the Universe, Aneient and Mystic Oriental Masons

Title Reg. in every civilized country

The undersigned respectfully prays that he may be initiated into the mysteries of

MYSTIC MASONRY

and become a member of your Lodge or Temple. He swears that he is free by birth, unbiased by the improper solicitation of friends, and uninfluenced by monetary or other improper motives; that he is prompted solely by a favorable opinion of the Fraternity, and a desire for True Knowledge concerning God and man, and freely and voluntary offers himself as a candidate. He declares his belief in the existence of God the Father and the Universal Brotherhood of Man; and he has not heretofore been rejected by any Masonic Order, and if his application be approved, he will cheerfully conform to the ancient usages, present Regulations and the Constitutions of the Fraternity, and further, that he will not mention to any being that he has applied in the above Fraternity for initiation and membership and that should he do so he forfeits his right to become initiated and a member and further forfeits all money he may have paid.

Witness my hand this day of A. D., 190 ..

Recommended by

Age

Residence

Occupation

REPORT

To the Excellent Priest, Singer and Horoscopus of Lodge
or Temple, No. A. and M. O. M.

The Committee appointed on the within application to make the necessary inquiries relative to , an application for initiation and membership, have performed that duty, and beg leave to report the prayer of the petition being granted.

} Committee-

..... A. D., 190 .., Atlantis 5011 .. Balloted for

PETITION

For Initiation and Membership

Presented _____
190- - - - -

REFERRED TO

Brother _____
" - - - -

TEMPLE OBLIGATION

I _____, of my own free will and accord, in the presence of Almighty God and my brethren, most solemnly and sincerely promise and swear, that I will not communicate any of the secrets belonging to this Temple to anyone, except it be a true and lawful brother, and not to him, until by strict trial and due examination or legal information, I shall have found him as lawfully entitled to the same as I myself.

I further promise and swear that I will stand to and abide by all the laws, rules and regulations of the Grand Temple, so far as they shall come to my knowledge.

I further promise and swear, that I will answer and obey all signs and summons sent to me from the Order or handed to me by a Brother of the Temple, and carry out such orders to the best of my ability.

I further promise and swear, that I will not under any conditions, reveal either a mark or sign, or reveal any of the secrets which may be taught me or come into my possession. I shall sooner court death than reveal any secret instructions that my be intrusted to my care.

I further promise and swear, that I will not reveal any of the things that take place in the Temple or

a Temple meeting; that I will not reveal who is or is not connected therewith, and that I will not bear witness against any of the Temple Brothers no more than he can bear witness against me. I promise and swear, that I will treat all Brothers of this Temple with absolute honesty in all respects; that I will never reveal a secret intrusted by him to me unless it concerns the Temple or the Temple work and that should I treat a Brother dishonestly; should I reveal any of the work or the things that take place in the Temple or Temple meetings, I may be expelled without trial and never again become a member of said Temple.

Should I, at any time, leave the Temple, or be expelled therefrom, I swear, by my Soul and all that is terrible, that I will then, as now, hold all such teachings as secret, and will never by mouth or writing, betray them or any Brother.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever; binding myself under no less a penalty than that of the times, which is death.

So help me God and keep me steadfast in the due performance of the same. Amen.





MAR 82

N. MANCHESTER,
INDIANA 46962

